SCIENTIA BIBLICA:

CONTAINING THE

NEW TESTAMENT,

IN THE

ORIGINAL TONGUE,

WITH

THE ENGLISH VULGATE,

AND A

COPIOUS AND ORIGINAL

COLLECTION OF PARALLEL PASSAGES,

PRINTED IN WORDS AT LENGTH.

Οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις·
Ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

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COMPRISING

A COPIOUS AND ORIGINAL

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FOR

THE ILLUSTRATION

OF THE

NEW TESTAMENT.

VOL. II.

LUKE—ROMANS.

SCIENTIA BIBLICA.

THE GOSPEL ACCORDING TO ST. LUKE.

CHAP. I.—VER. 1.

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

VER. 2.

Καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενόμενοι τοῦ λόγου·

Even as they delivered them unto us, [a] *which from the beginning were eye-witnesses,* [b] *and ministers of the word;*

[a] And ye are witnesses of these things, Luke xxiv. 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Acts i. 3. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, 8. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, 21, 22. For we cannot but speak the things which we have seen and heard, iv. 20. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, x. 39—41. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*, Heb. ii. 3. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 1—3.

[b] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, Acts xxvi. 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to

every creature which is under heaven, whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, Col. i. 23—25.

VER. 3.

Ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε·

[a]*It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

[a] The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts i. 1.

VER. 4.

Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

That thou mightest know the certainty of those things, wherein thou hast been instructed.

VER. 5.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

There was [a] *in the days of Herod, the king of Judæa, a certain* [a] *Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.*

[a] See on Matt. ii. ver. 1. clause 3.

[b] See on Matt. ii. ver. 4. clause 1.

VER. 6.

Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτα.

And they were both [a] *righteous before God,* [b] *walking in all the commandments and ordinances of the Lord* [c] *blameless.*

[a] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 19—31. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 6—9. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and

renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 3—7. See also on Matt. i. ver. 19. clause 1.

[b] And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments, 1 Kings ix. 4. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore, 2 Kings xx. 3. Then shall I not be ashamed, when I have respect unto all thy commandments, Psal. cxix. 6. And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, Acts xxiv. 16. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3.

[c] That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 7.

Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

And they had no child, because that Elisabeth was barren, and they both were now *well stricken in years.*

VER. 8.

Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ,

And it came to pass, that while he [a] *executed the Priest's office before God in the order of his course,*

[a] And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them and consecrate them, and sanctify them, that they may minister unto me in the priest's office, 41, and xxix. 1. Now *these are* the divisions of the sons of Aaron.—Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nathaniel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites, one principal household being taken for Eleazar, and *one* taken for Ithamar.—These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded them, 1 Chron. xxiv. 1. 4—6. 19. And he appointed, according to the order of David his father, the courses of the priests to their service, 2 Chron. viii. 14. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the

LORD, 2 Chron. xxxi. 2. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses, Ezra vi. 18.

VER. 9.

Κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

[a] *According to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord.*

[a] And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it a perpetual incense before the LORD throughout your generations, Exod. xxx. 7, 8. And did I choose him out of all the tribes of Israel, *to be* my priest, and to offer upon mine altar, to burn incense, to wear an ephod before me, 1 Sam. ii. 28.

VER. 10.

Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ Θυμιάματος.

And the whole multitude of the people were praying without at the time of incense.

VER. 11.

Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ Θυσιαστηρίου τοῦ Θυμιάματος.

And there appeared unto him an [a] *angel of the Lord standing on the right side of* [b] *the altar of incense.*

[a] See on Matt. xviii. ver. 10. clause 2.

[b] And thou shalt make an altar to burn incense upon; *of* shittim-wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal. And thou shalt make the staves *of* shittim-wood, and overlay them with gold. And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations, Exodus xxx. 1—8. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. Rev. viii. 3.

VER. 12.

Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

And when Zacharias saw him, *he was troubled, and fear fell upon him.*

VER. 13.

Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου· καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

But the angel said unto him, Fear not, Zacharias: [a] *for thy prayer is heard; and thy wife Elisabeth shall bear thee a son,* [b] *and thou shalt call his name John.*

[a] And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD *was* intreated of him, and Rebekah his wife conceived, Gen. xxv. 21. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good;

tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there, 1 Sam. i. 20—28. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 2 Kings iv. 16, 17.

[b] And it came to pass, that on the eight day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so;* but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God, 59—64.

VER. 14.

Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενήσει αὐτοῦ χαρήσονται.

[a] *And thou shalt have joy and gladness; and many shall rejoice at his birth.*

[a] And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her, ver. 58. The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice, Prov. xxiii. 24, 25.

VER. 15.

Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ· καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

[a] *For he shall be great in the sight of the Lord,* [b] *and shall drink neither wine nor strong drink;* [c] *and he shall be filled with the Holy Ghost,* [d] *even from his mother's womb.*

[a] See on Matt. xi. ver. 9. and 11. clause 1.

[b] For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33. and Matt. xi. 18. Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD: He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk, Numb. vi. 2—4.

[c] And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord, xi. 24. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18.

[d] Before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations, Jer. i. 5.

VER. 16.

Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

[a] *And many of the children of Israel shall he turn to the Lord their God.*

[a] And thou, child, shalt be called The prophet of the highest: For thou shalt go before the face of the Lord to prepare his ways, ver. 76. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven

is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, Matt. iii. 1—6. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, xxi. 32.

VER. 17.

Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

[a] *And he shall go before him* [b] *in the spirit and power of Elias,* [c] *to turn the hearts of the fathers to the children,* [d] *and the disobedient* * *to the wisdom of the just;* [e] *to make ready a people prepared for the Lord.*

* Or, *by.*

[a] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 22—30.

[b] See on Matt. iii. ver. 3.

[c] Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, iii. 7—14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 5, 6.

[d] They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine, Isa. xxix. 24. He answered and said, I will not: but afterward he repented, and went, Matt. xxi. 29. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed,

but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11.

[c] And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, 1 Sam. vii. 3. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly, 2 Chron. xxix. 36. The preparations of the heart in man, and the answer of the tongue, *is* from the LORD, Prov. xvi. 1. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23.

VER. 18.

Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

VER. 19.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.

And the angel answering said unto him, [a] *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

[a] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ver. 26. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision, Dan. viii. 16. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision, ix. 21—23.

VER. 20.

Καὶ ἰδοὺ, ἔσῃ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VER. 21.

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.

[a] *And the people waited for Zacharias, and marvelled that he tarried so long in the temple.*

[a] And the whole multitude of the people were praying without at the time of incense, ver. 10.

VER. 22.

Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

VER. 23.

Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

VER. 24.

Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα·

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

VER. 25.

Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with me in the days wherein he looked on me, [a] *to take away my reproach among men.*

[a] And she conceived, and bare a son; and said, God hath taken away my reproach, Gen. xxx. 23. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb, 1 Sam. i. 6.

VER. 26.

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

VER. 27.

Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ.

[a] *To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name* was *Mary.*

[Now the birth of Jesus Christ was on this wise: when as his motber Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Matt. i. 18.]

[a] See on Matt. i. ver. 18. clause 1.

VER. 28.

Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν, εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.

And the angel came in unto her, and said, Hail, thou that art* *highly favoured, the Lord is with thee: blessed* art *thou among women.*

* Or, *graciously accepted,* or, *much graced.* See ver. 30.

VER. 29.

Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ· καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

And when she saw him, *she was troubled at his saying, and cast in her mind what manner of salutation this should be.*

VER. 30.

Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

VER. 31.

Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

[a] *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name* JESUS.

[a] See on Matt. i. ver. 21.

VER. 32.

Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ.

[a] *He shall be great, and shall* [b]*be called* [c]*Son of the Highest: and the Lord God* [d] *shall give unto him the throne of his father David:*

[a] For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, ver. 15. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, iii. 16. I indeed baptize you with water unto repentance: but he that cometh after me is migbtier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, xii. 42. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 9, 11.

[b] See on Matt. v. ver. 9. clause 2

[c] See on Matt. xiv. ver. 33. clause 2. and vii. ver. 21. clause 4.

[d] See on Matt. i. ver. 1. clause 2.

VER. 33.

Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

[a] *And he shall reign over the house of*

Jacob for ever; and of his kingdom there shall be no end.

[a] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, vii. 13, 14. And the LORD shall reign over them in Mount Zion from henceforth, even for ever, Mic. iv. 7. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever, Heb. i. 8. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

VER. 34.

Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

Then said Mary unto the angel, How shall this be, seeing I know not a man?

VER. 35.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ.

And the angel answered and said unto her, [a] *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also* [b] *that holy thing which shall be born of thee shall be called* [c] *The Son of God.*

[a] Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20.

[b] How can he be clean *that is* born of a woman? Job xxv. 4. For we have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, Heb. iv. 15. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

VER. 37.

Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.

[a] *For with God nothing shall be impossible.*

[a] See on Matt. xix. ver. 26.

VER. 38.

Εἶπε δὲ Μαριάμ· Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

VER. 39.

Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

VER. 40.

Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.

And entered into the house of Zacharias, and saluted Elisabeth.

VER. 41.

Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ·

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth [a] *was filled with the Holy Ghost:*

[a] See on ver. 15. clause 3.

VER. 42.

Καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

And she spake out with a loud voice, and said, Blessed art *thou among women;* [a] *and blessed is the fruit of thy womb.*

[a] Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, xix. 38. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed, Psal. lxxii. 17.

VER. 43.

Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρός με;

And whence is this to me, that the mother of [a] *my Lord should come to me?*

[a] And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? xx. 42—44. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. And Thomas answered and said unto him, My Lord and my God, John xx. 28. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8.

VER. 44.

Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

VER. 45.

Καὶ μακαρία ἡ πιστεύσασα· ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

And blessed is she **that believed: for there shall be a performance of those things which were told her from the Lord.*

* Or, *which believed that there shall be*, &c.

VER. 46.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχή μου τὸν Κύριον·

And Mary said, [a] *My soul doth magnify the Lord,*

[a] And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1.

VER. 47.

Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου,

And my spirit hath rejoiced in [a] *God my Saviour.*

[a] Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; he also is become my salvation, Isa. xii. 2. *There is* no God else beside me; a just God and a Saviour; *there is* none beside me, xlv. 21. Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 10. But after that the kindness and love of God our Saviour toward man appeared, iii. 4. See also on Matt. i. ver. 21. clause 3.

VER. 48.

Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί,

[a] *For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all* [b] *generations shall call me blessed.*

[a] He will regard the prayer of the destitute, and not despise their prayer, Psal. cii. 17. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people, cxiii. 7, 8. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world, to confound the wise; and God hath

chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 26—29. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

[b] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked, Luke xi. 27.

VER. 49.

Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

For [a]*he that is mighty hath done to me great things;* [b]*and holy* is *his name.*

[a] Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle, Psal. xxiv. 8. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted one chosen out of the people, lxxxix. 19. Therefore saith the Lord, the LORD of Hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies, Isa. i. 24. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, lxiii. 1. Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might, Jer. x. 6.

[b] Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders, Exod. xv. 11. *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God, 1 Sam. ii. 2. Let them praise thy great and terrible name; *for* it *is* holy, Psal. xcix. 3. Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy, 9. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name, cxi. 9. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of Hosts: the whole earth *is* full of his glory, Isa. vi. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, lvii. 15. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy, xv. 4.

VER. 50.

Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

[a] *And his mercy* is *on them that fear him from generation to generation.*

[b] And shewing mercy unto thousands of them that love me, and keep my commandments, Exod. xx. 6. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*, xxxiv. 6, 7. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men, Psal. xxxi. 19. Surely *his* salvation is nigh them that fear him; that glory may dwell in our land, lxxxv. 9. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him, ciii. 11. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, 17. He will bless them that fear the LORD, *both* small and great, cxv. 13. Let them now that fear the LORD say, that his mercy endureth for ever, cxviii. 4. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them, cxlv. 19. The LORD taketh pleasure in them that fear him, in those that hope in his mercy, cxlvii. 11. Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remem-

brance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17.

VER. 51.

Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

[a] *He hath shewed strength with his arm; [b]he hath scattered the proud in the imagination of their hearts.*

[a] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy, Exod. xv. 6. Thou stretchedst out thy right hand, the earth swallowed them, 12. Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Deut. iv. 34. Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand, Psal. lxxxix. 13. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory, xcviii. 1. The right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly, cxviii. 15, 16. Behold, the LORD GOD will come with strong *hand*, and his arm shall rule for him, Isa. xl. 10. Awake, awake, put on thy strength, O arm of the LORD; awake, as in the ancient days, in the generations of old, li. 9. The LORD hath made bare his holy arm in the eyes of all the nations, lii. 10. That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name, lxiii. 12.

[b] Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them, Exod. xviii. 11. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure, Psal. ii. 1—5. Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*: and my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them, Isa. x. 12—19. Likewise, ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 52.

Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.

[a] *He hath put down the mighty from* their *seats,* [b] *and exalted them of low degree.*

[a] The bows of the mighty men *are* broken, and they that stumbled are girded with strength, 1 Sam. ii. 4. He shall break in pieces mighty men without number, and set others in their stead, Job xxxiv. 24. Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*, Ezek. xvii. 22—24.

[b] The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory, 1 Sam. ii. 7, 8. Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety, Job v. 10, 11. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock, Psal. cvii. 41. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people, cxiii. 7, 8. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away, James i. 9, 10. Humble yourselves in the sight of the Lord, and he shall lift you up, iv. 10.

VER. 53.

Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

[a] *He hath filled the hungry with good things;* [b] *and the rich he hath sent empty away.*

[a] See on Matt. v. ver. 6. clause 2.

[b] See on chap. vi. ver. 24.

VER. 54.

Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

[a] *He hath holpen his servant Israel, in remembrance of* his *mercy;*

[a] And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life, ver. 69—75. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcviii. 3. Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me, Isa. xliv. 21. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: and *even* to *your* old age I *am* he; and *even* to hoary hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you,* xlvi. 3, 4. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee, Isa. xlix. 14—17. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than

the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD; and their righteousness *is* of me, saith the Lord, liv. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of

the LORD: and thou shalt be called, Sought out, A city not forsaken, lxii. Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous. *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased. Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after. Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, Jer. xxx. 7—22. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and

Ephraim *is* my first-born. Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD, xxxi. 1—14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul, 22—25. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness, xxxiii. 14—16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 24—26. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished, xlvi. 27, 28. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD, Ezek. xxix. 21. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no

more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD, xxxiv. 22—31. And say unto them, Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions! but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them: and they all shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28.

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion, Joel iii. 16—21. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, Obad. 17. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the LORD on the head of them. Mic. ii. 12, 13. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather *them that are* sorrowful for the

solemn assembly *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts: *According to* the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 3—9. Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem, Zech. iv. 17. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man, whose name *is* The BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, vi. 12, 13.

VER. 55.

(Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ, καὶ τῷ σπέρματι αὐτοῦ,) εἰς τὸν αἰῶνα.

[a] *As he spake to our fathers, to Abraham, and to his seed for ever.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 56.

Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψε εἰς τὸν οἶκον αὐτῆς.

And Mary abode with her about three months, and returned to her own house.

VER. 57.

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

VER. 58.

Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ.

And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

VER. 59.

Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν.

And it came to pass, that [a] *on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.*

[a] And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 12. and Lev. xii. 3.

VER. 60.

Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ, εἶπεν· Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης.

And his mother answered and said, [a] *Not so; but he shall be called John.*

[a] But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, ver. 13.

VER. 61.

Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδείς ἐστιν

ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

And they said unto her, There is none of thy kindred that is called by this name.

VER. 62.

Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

And they made signs to his father, how he would have him called.

VER. 63.

Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων· Ἰωάννης στὶ τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύμασαν πάντες.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

VER. 64.

Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

And his mouth was opened immediately, and his tongue loosed, *and he spake, and praised God.*

VER. 65.

Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

*And fear came on all that dwelt round about them: and all these *sayings were noised abroad throughout all the hill country of Judæa.*

* Or, *things.*

VER. 66.

Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

And all they that heard them *laid* them *up in their hearts, saying, What manner of child shall this be!* [a]*And the hand of the Lord was with him.*

[a] And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel, ver. 80.

VER. 67.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου· καὶ προεφήτευσε, λέγων·

And his father Zacharias [a]*was filled with the Holy Ghost,* [b]*and prophesied, saying,*

[a] See on ver. 15. clause 3.

[b] And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease, Numb. xi. 25. The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 68.

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·

Blessed be *the Lord God of Israel; for he hath* [a]*visited and* [b]*redeemed his people,*

[a] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 44. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend *is* his name, Psal. cxi. 9.

[b] See on Matt. i. ver. 21. clause 2.

VER. 69.

Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

And hath raised up [a]*an horn of salvation for us* [b]*in the house of his servant David;*

[a] The LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed, 1 Sam. ii. 10. And he said, The LORD *is* my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from vio-

lence, 2 Sam. xxii. 2, 3. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, Psal. xviii. 2. There will I make the horn of David to bud: I have ordained a lamp for mine anointed, cxxxii. 17.

[b] See on Matt. i. ver. 1. clause 2.

VER. 70.

Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ·

As [a]*he spake by the mouth of his holy prophets, which have been since the world began:*

[a] The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our Fathers, Acts xxviii. 25. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Heb. iii. 7. For the prophecy came not in old time by the will of man: but Holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 71.

Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

[a]*That we should be saved from our enemies, and from the hand of all that hate us;*

[a] Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*. *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 25—29. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors. And it shall come to pass, in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isa. xiv. 1—3. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God, xxxii. 37, 38. Thus saith the LORD God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their GOD, Ezek. xxviii. 25, 26. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, xxxiv.

25. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid, 28. After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them, xxxviii. 8. See also on ver. 54.

VER. 72.

Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ·

[a]*To perform the mercy* promised *to our fathers, and to remember his* [b]*holy covenant;*

[a] See on ver. 54.

[b] As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations, Gen. xvii. 4—9. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations, Psal. cv. 8. He hath given meat unto them that fear him: he will ever be mindful of his covenant, cxi. 5. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant, Ezek. xvi. 60.

VER. 73.

Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,

[a]*The oath which he sware to our father Abraham,*

[a]And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*, Gen. xxii. 16. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath, Heb. vi. 16, 17.

VER. 74.

Ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ,

That he would grant unto us, [a]*that we being delivered out of the hand of our enemies might serve him without fear,*

[a]The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed

shall walk *there*. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. O thou afflicted, tossed with the tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee, liv. 11—14. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long onjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear: the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD, lxv. 17—25. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD, Ezek. xxxiv. 12—15. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee; he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth, Zech. ix. 8—10.

VER. 75.

Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

[a]*In holiness and righteousness before him, all the days of our life.*

[a] But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the great-

est of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 39, 40. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 23—29. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins, Matt. i. 21. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 10. And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 24. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy, 1 Pet. i. 15, 16. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 4—8. See also on Matt. v. ver. 8. clause 1.

VER. 76.

Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ·

And thou, child, shalt be called the [a]*prophet of the Highest:* [b]*for thou shalt go before the face of the Lord to prepare his ways;*

[a] See on Matt. xi. ver. 9.
[b] See on Matt. xi. ver. 10.

VER. 77.

Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

[a] *To give knowledge of salvation unto his people,* * *by the* [b] *remission of their sins,*

* Or, *for.*

[a] And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins,

Luke iii. 3. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world, John i. 7—9. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand, John iii. 27—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

[b] See on Matt. vi. ver. 12. clause 1.

VER. 78.

Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,

[a] *Through the* [b]* *tender mercy of our God; whereby the* [c]† *dayspring from on high hath visited us,*

* Or, *bowels of the mercy.*
† Or, *sunrising*, or, *branch.*

[a] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph. ii. 4, 5. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

[b] Remember, O LORD, thy tender mercies, and thy loving-kindnesses; for they *have been* ever of old, Psal. xxv. 6. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Isa. lxiii. 15. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ii. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 17.

[c] And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* men wondered at; for, behold, I will bring forth my servant, The BRANCH, Zech. iii. 8. Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD, vi. 12. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. I Jesus—am the root and the offspring of David, *and* the bright and morning star, Rev. xxii. 16.

VER. 79.

Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θα-

νάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

[a] *To give light to them that sit in darkness and* in *the shadow of death,* [b] *to guide our feet into the way of peace.*

[a] See on Matt. iv. ver. 16.

[b] Good and upright *is* the LORD: therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way. All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies, Psal. xxv. 8—10. What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose: His soul shall dwell at ease; and his seed shall inherit the earth, 12, 13. Mercy and truth are met together; righteousness and peace have kissed *each other.* Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give *that which is* good: and our land shall yield her increase. Righteousness shall go before him, and shall set *us* in the way of his steps, lxxxv. 10—13. Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii. 17. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures, viii. 20, 21. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, Isa. xlviii. 17, 18. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked, lvii. 19—21. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace, lix. 8. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein,* Jer. vi. 16. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30.

VER. 80.

Τὸ δὲ παιδίον ηὐξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

And the child grew, and waxed strong in spirit, and was in [a] *the deserts till the day of his shewing unto Israel.*

[a] And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? Matt. xi. 7.

CHAP. II.—VER. 1.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

And it came to pass in those days, that there went out a decree from [a] *Cæsar Augustus, that* [b] *all the world should be* * *taxed.*

* Or, *enrolled.*

[a] Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

[b] Destruction upon destruction is cried: for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment, Jer. iv. 20. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. Elias was a man subject to like passions as we are, and he prayed

earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 2.

Αὕτη ἡ ἀπογραφὴ πρώτη, ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

(And *this taxing was first made when Cyrenius was governor of Syria.*)

VER. 3.

Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

And all went to be taxed, every one into his own city.

VER. 4.

Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, (διὰ, τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,)

And [a] *Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,* [b] *unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)*

[a] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary, Luke i. 26, 27.

[b] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, xvii. 12. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 42.

VER. 5.

Ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.

To be taxed with Mary [a] *his espoused wife, being great with child.*

[a] See on Matt. i. ver. 18. clause 1.

VER. 6.

Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

[a] *And so it was, that, while they were there, the days were accomplished that she should be delivered.*

[a] But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2.

VER. 7.

Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

And [a] *she brought forth her first-born son,* [b] *and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

[a] Therefore the LORD himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25.

[b] And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger, 12. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, Isa. liii. 2. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head, Matt. viii. 20.

VER. 8.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

And there were in the same country shepherds abiding in the field, keeping * *watch over their flocks by night.*

* Or, the *night-watches.*

VER. 9.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.

And, lo, [a] *the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 10.

Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·

And the angel said unto them, Fear not: for, behold, I bring you [a]*good tidings of great joy,* [b] *which shall be to all people.*

[a] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7. and Rom. x. 15. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound, lxi. 1. And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

[b] See on Matt. viii. ver. 11. clause 1.

VER. 11.

Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ.

For unto you is born this day in the city of David [a] *a Saviour, which is,* [b] *Christ* [c] *the Lord.*

[a] See on Matt. i. ver. 21. clause 3.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, xlix. 10. The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his anointed, *saying*, Psal. ii. 2. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God, xvi. 16. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ, John i. 41. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ, xvii. 3. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him that is begotten of him, 1 John v. 1.

[c] And whence *is* this to me, that the mother of my Lord should come to me, Luke i. 43. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, 76. And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him, xix. 31. And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord; how is he then his son? xx. 42—44. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Which none of the princes of

this world knew: for had they known *it*, they would not have crucified the Lord of Glory, 1 Cor. ii. 8. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven, xv. 47. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 11. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6. My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons, James ii. 1. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 16. See also on Matt. iii. ver. 3.

VER. 12.

Καὶ τοῦτο ὑμῖν τὸ σημεῖον· Εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.

And this shall be *a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

VER. 13.

Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων·

And suddenly there was with the angel[a] *a multitude of the heavenly host praising God, and saying,*

[a] And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it, Gen. xxviii. 12. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim, xxxii. 1, 2. And he said, Hear thou, therefore, the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, 1 Kings xxii. 19. The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD is among them *as in* Sinai, in the holy *place*, Psal. lxviii. 17. Praise ye him, all his angels: praise ye him, all his hosts, cxlviii. 2. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, Rev. v. 11.

VER. 14.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

[a] *Glory to God in the highest,* [b] *and on earth peace, good will toward men.*

[a] Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest Luke xix. 38. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13.

[b] For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isa. ix. 6, 7. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him, lvii. 19.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, Be ye reconciled to God, 2 Cor. v. 18—20. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 14—18. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 20, 21. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

VER. 15.

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

And it came to pass, as the angels were gone away from them into heaven, * *the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

* Gr. *the men the shepherds.*

VER. 16.

Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

VER. 17.

Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

VER. 18.

Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

And all they that heard it wondered at those things which were told them by the shepherds.

VER. 19.

Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

But Mary kept all these things, and pondered them in her heart.

VER. 20.

Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

VER. 21.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

And [a] *when eight days were accomplished for the circumcising of the child, his name was called* [b] *JESUS,* [c] *which was so named of the angel before he was conceived in the womb.*

[a] See on chap. 1. ver. 59.

[b] See on Matt. i. ver. 21.

[c] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 31. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21.

VER. 22.

Καὶ ὅτι ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸ εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ·

[a] *And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present* him *to the Lord;*

[a] Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest, Lev. xii. 2—6.

VER. 23.

(Καθὼς γέγραπται ἐν νόμῳ Κυρίου· Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται·)

[a] (*As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;*)

[a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine, Exod. xiii. 2. That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. 12—16. Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me, xxii. 29. All that openeth the matrix *is* mine, and every firstling among thy cattle, *whether* ox or sheep, *that is male,* xxxiv. 19.

VER. 24.

Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεῦγος τρυγόνων, ἢ δύο νεοσσοὺς περιστερῶν.

[a] *And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.*

[a] And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and

a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean, Lev. xii. 6—8.

VER. 25.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν.

And, behold, there was a man in Jerusalem, whose name was *Simeon; and the same man* was [a]*just and devout,* [b]*waiting for the consolation of Israel: and the Holy Ghost was upon him.*

[a] See on Matt. i. ver. 19. clause 1.

[b] And it shall be said, in that day, Lo, this *is* our God; we have waited for him, and he will save us; this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43.

VER. 26.

Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the [a]*Lord's Christ.*

[a] See on ver. 11. clause 2.

VER. 27.

Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

And he came [a]*by the Spirit into the temple: and when the parents brought in the child Jesus,* [b] *to do for him after the custom of the law,*

[a] See on Matt. iv. ver. 1. clause 2.

[b] See on ver. 23.

VER. 28.

Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε·

Then took he him up in his arms, and blessed God, and said,

VER. 29.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·

Lord, [a]*now lettest thou thy servant depart in peace,* [b]*according to thy word:*

[a] Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace, Psal. xxxvii. 37. The righteous perisheth, and no man layeth *it* to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace; they shall rest in their beds, *each one* walking *in* his uprightness, Isa. lvii. 1, 2.

[b] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, ver. 26.

VER. 30.

Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν, σου·

For [a]*mine eyes have seen thy salvation,*

[a] And all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O LORD! Gen. xlix 18. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

VER. 31.

Ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·

[a] *Which thou hast prepared before the face of all people;*

[a] O sing unto the LORD a new song; sing unto the LORD all the earth. Sing unto the LORD, bless his name: shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people, Psal. xcvi. 1—3. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcviii. 2, 3.

VER. 32.

Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

[a] *A light to lighten the* [b] *Gentiles, and* [c] *the glory of thy people Israel.*

[a] See on Matt. iv. ver. 16. clause 1.

[b] See on Matt. viii. ver. 11. clause 1.

[c] The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. That, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 31.

VER. 33.

Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

And Joseph and his mother marvelled at those things which were spoken of him.

VER. 34.

Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·

And Simeon blessed them, and said unto Mary his mother, Behold, this child *is set for* [a] *the fall and* [b] *rising again of many in Israel; and for a* [c] *sign which shall be spoken against;*

[a] And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 7, 8.

[b] Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call, Acts ii. 37—39. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, iii. 26. See also Acts ix. 1—20.

[c] Behold, I, and the children whom the LORD hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18. The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and sinners. But Wisdom

is justified of her children, Matt. xi. 19. The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 26, 27. See also on Matt. xxvii. 39. and 41. clause 1.

VER. 35.

Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

(Yea, [a] a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

[a] *As* with a sword in thy bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God? Psal. xlii. 10.

VER. 36.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἔτη ἀπὸ τῆς παρθενίας αὐτῆς.

And there was one Anna, [a] *a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;*

[a] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, Joel ii. 28. and Acts ii. 16, 17.

VER. 37.

Καὶ αὐτὴ χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν.

And [*] *she was a widow of about fourscore and four years, which departed not from the temple, but served* God *with fastings and prayers night and day.*

[a] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. v. 5.

VER. 38.

Καὶ αὐτὴ, αὐτῇ, τῇ ὥρᾳ ἐπιστᾶσα, ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ.

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them [a] *that looked for redemption in* [*] *Jerusalem.*

[*] Or, *Israel.*

[a] See on ver. 25. clause 2.

VER. 39.

Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

And [a] *when they had performed all things according to the law of the Lord,* [b] *they returned into Galilee, to their own city Nazareth.*

[a] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15.

[b] But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 22, 23.

VER. 40.

Τὸ δὲ παιδίον ηὐξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

And the child grew, and waxed strong in spirit, [a] *filled with wisdom: and* [b] *the grace of God was upon him.*

[a] And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD, Isa. xi. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge, Col. ii. 2, 3.

[b] Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed

thee for ever, Psal. xlv. 2. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, John i. 14.

VER. 41.

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

Now his parents [a] *went to Jerusalem every year at* [b] *the feast of the Passover.*

[a] Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:) And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the LORD God, Exod. xxiii. 14—17. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee, Deut. xii. 5—7. Then there shall be a place which the LORD your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD, 11. But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto, 18. And this man went up out of his city yearly to worship, and to sacrifice unto the LORD of hosts in Shiloh, 1 Sam. i. 3. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow, 21.

[b] Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take *it* out from the sheep or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the

LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, Exod. xii. 3—20. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

VER. 42.

Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα, κατὰ τὸ ἔθος τῆς ἑορτῆς·

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

VER. 43.

Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

VER. 44.

Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their *kinsfolk and acquaintance.*

VER. 45.

Καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

And when they found him not, they turned back again to Jerusalem, seeking him.

VER. 46.

Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

VER. 47.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

And [a] *all that heard him were astonished at his understanding and answers.*

[a] See on Matt. vii. ver. 28.

VER. 48.

Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

VER. 49.

Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

And he said unto them, How is it that ye sought me? wist ye not that I must be about [a] *my Father's* [b] *business?*

[a] See on Matt. vii. ver. 21. clause 4.

[b] Then said I, Lo, I come: in the volume of the book *it is* written of me; I delight to do thy will, O my God: yea, thy law *is* within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest, Psal. xl. 7—9. And said unto them that sold doves, Take these things hence; make not my Father's

house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 16, 17. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 30. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

VER. 50.

Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

And they understood not the saying which he spake unto them.

VER. 51.

Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

And he went down with them, and came to Nazareth, and was [a] *subject unto them: but his mother kept all these sayings in her heart.*

[a] Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) Eph. vi. 1, 2.

VER. 52.

Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

And Jesus increased [a] *in wisdom and* [a] *stature, and* [b] *in favour with God and man.*

Or, *age.*

[a] See on ver. 40. clause 1.

[b] Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man, Prov. iii. 3, 4. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men, Rom. iv. 17, 18.

CHAP. III.—VER. 1.

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

Now in the fifteenth year of the reign of Tiberius Cæsar, [a] *Pontius Pilate being governor of Judæa, and* [b] *Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,*

[a] And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest *it*. Then said Pilate to the Chief Priests and *to* the people, I find no fault in this man, Luke xxiii. 1—4. And Pilate, when he had called together the Chief Priests and the rulers and the people, Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, 13—24.

[b] But Herod the tetrarch, being

reproved by him for Herodias his brother Philip's wife, ver. 19. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time, xxiii. 6, 7.

VER. 2.

Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν, ἐν τῇ ἐρήμῳ.

[a] *Annas and Caiaphas being the High Priests,* [a] *the word of God came unto John the son of Zacharias in the wilderness.*

[a] And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 49. And he led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year, xviii. 13. And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem, Acts iv. 6.

[b] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him, Luke i. 80. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God, Isa. xl. 3.

VER. 3.

Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·

[a] *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;*

[In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe, John i. 6, 7.]

[a] See on Matt. iii. ver. 1—6.

VER. 4.

Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

[a] *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

[For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Matt. iii. 3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Mark i. 2, 3.]

[a] See on Matt. iii. ver. 3.

VER. 5.

Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

[a] *Every valley shall be filled, and every mountain and hill shall be brought low; and the* [b] *crooked shall be made straight, and the rough ways* shall be *made smooth;*

[a] The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low. And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills *that are* lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day, Isa. ii. 11—17.

[b] And I will bring the blind by a way *that* they knew not; I will lead

them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, Isa. xlii. 16. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron, xlv. 2.

VER. 6.

Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

[a] *And all flesh shall see the salvation of God.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 7.

Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

[a] *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

[But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7.]

[b] See on Matt. iii. ver. 7.

VER. 8.

Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν, ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

[a] *Bring forth therefore fruits* * *worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

* Or, *meet for.*

[Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9.]

[a] See on Matt. iii. ver. 8, 9.

VER. 9.

Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

[a] *And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

[And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10.]

[a] See on Matt. iii. ver. 10.

VER. 10.

Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί οὖν ποιήσομεν;

And the people asked him, saying, What shall we do then?

VER. 11.

Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.

He answereth and saith unto them, [a] *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

[a] See on Matt. v. ver. 42. clause 1.

VER. 12.

Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;

Then came also [a] *Publicans to be baptized, and said unto him, Master, what shall we do?*

[a] See on Matt. v. 46. clause 2.

VER. 13.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

And he said unto them, [a] *Exact no more than that which is appointed you.*

[a] And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* four-fold, Luke xix. 8. He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Therefore all things

whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28.

VER. 14.

Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς· Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

*And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither [a]accuse any falsely; and be [b]content with your †wages.*

* Or, *put no man in fear.*

† Or, *allowance.*

[a] Thou shalt not bear false witness against thy neighbour, Exod. xx. 16.

[b] Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content, Phil. iv. 11. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 8, 9.

VER. 15.

Προσδοκώντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός·

*And as the people were in *expectation, and all men †mused in their hearts of John, whether he were the Christ, or not;*

* Or, *suspense.*

† Or, *reasoned,* or, *debated.*

VER. 16.

Ἀπεκρίνατο ὁ Ἰωάννης, ἅπασι λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρί.

John answered, saying unto them all, [a]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptise you with the Holy Ghost, Mark i. 7, 8. John answered them, saying, I baptize you with water: but there standeth one among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose, John i. 26, 27.]

[a] See on Matt. iii. ver. 11.

VER. 17.

Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

[a]Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

[Whose fan *is* in his hand, and he will throughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12.]

[a] See on Matt. iii. ver. 12.

VER. 18.

Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

And many other things in his exhortation preached he unto the people.

VER. 19.

Ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρῴδης,

[a]But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

[For John said unto him, It is not lawful for thee to have her. For Herod had laid hold on John, and

bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife, Matt. xiv. 3, 4. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18.]

[a] See on Matt. xiv. ver. 3, 4.

VER. 20.

Προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

Added yet this above all, that he shut up John in prison.

VER. 21.

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν,

[a] *Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,*

[Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 13—17. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased, Mark i. 9—11.]

[a] See on Matt. iii. ver. 13—17.

VER. 22.

Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει, ὡσεὶ περιστερὰν, ἐπ' αὐτόν· καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ἠυδόκησα.

And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

VER. 23.

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν (ὡς ἐνομίζετο) υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ,

And Jesus himself began to be about thirty years of age, being (as was supposed) [a]the son of Joseph, which was the son *of Heli,*

[a] And they said, Is not this Joseph's son? Luke iv. 22. and John vi. 42.

VER. 24.

Τοῦ Ματθὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ,

Which was the son *of Matthat, which was* the son *of Levi, which was* the son *of Melchi, which was* the son *of Janna, which was* the son *of Joseph,*

VER. 25.

Τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ,

Which was the son *of Mattathias, which was* the son *of Amos, which was* the son *of Naum, which was* the son *of Esli, which was* the son *of Nagge.*

VER. 26.

Τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,

Which was the son *of Maath, which was* the son *of Mattathias, which was* the son *of Semei, which was* the son *of Joseph, which was* the son *of Juda,*

VER. 27.

Τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ,

Which was the son *of Joanna, which was* the son *of Rhesa, which was* the son *of Zorobabel, which was* the son *of Salathiel, which was* the son *of Neri,*

VER. 28.

Τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἢρ,

Which was the son *of Melchi, which*

was the son *of Addi, which was* the son *of Cosam, which was* the son *of Elmodam, which was* the son *of Er,*

VER. 29.

Τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευΐ,

Which was the son *of Jose, which was* the son *of Eliezer, which was* the son *of Jorim, which was* the son *of Matthat, which was* the son *of Levi,*

VER. 30.

Τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακείμ,

Which was the son *of Simeon, which was* the son *of Juda, which was* the son *of Joseph, which was* the son *of Jonan, which was* the son *of Eliakim,*

VER. 31.

Τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ Ναθὰν, τοῦ Δαυΐδ,

Which was the son *of Melea, which was* the son *of Menan, which was* the son *of Mattatha, which was* the son *of Nathan, which was* the son *of David,*

VER. 32.

Τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν,

Which was the son *of Jesse, which was* the son *of Obed, which was* the son *of Booz, which was* the son *of Salmon, which was* the son *of Naasson,*

VER. 33.

Τοῦ Ἀμιναδὰβ, τοῦ Ἀρὰμ, τοῦ Ἑσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα,

Which was the son *of Aminadab, which was* the son *of Aram, which was* the son *of Esrom, which was* the son *of Phares, which was* the son *of Juda,*

VER. 34.

Τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ,

Which was the son *of Jacob, which was* the son *of Isaac, which was* the son *of Abraham, which was* the son *of Thara, which was* the son *of Nachor,*

VER. 35.

Τοῦ Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φαλὲκ, τοῦ Ἑβὲρ, τοῦ Σαλὰ,

Which was the son *of Saruch, which was* the son *of Ragau, which was* the son *of Phalec, which was* the son *of Heber, which was* the son *of Sala,*

VER. 36.

Τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ,

Which was the son *of Cainan, which was* the son *of Arphaxad, which was* the son *of Sem, which was* the son *of Noe, which was* the son *of Lamech,*

VER. 37.

Τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰν,

Which was the son *of Mathusala, which was* the son *of Enoch, which was* the son *of Jared, which was* the son *of Maleleel, which was* the son *of Cainan,*

VER. 38.

Τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

Which was the son *of Enos, which was* the son *of Seth, which was* the son *of Adam, which was* the son *of God.*

CHAP. IV.—VER. 1.

Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,

[a]*And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*

[Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And immediately the Spirit driveth him into the wilderness, Mark i. 12.]

[a] See on Matt. iv. ver. 1. clauses 1, 2.

VER. 2.

Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε.

[a]*Being forty days tempted of the devil.* [b]*And in those days he did eat nothing: and when they were ended, he afterward hungered.*

[And when he had fasted forty days and forty nights, he was afterward an hungred, Matt. iv. 2. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13.]

[a] See on Matt. iv. ver. 1. clause 3.
[b] See on Matt. iv. ver. 2.

VER. 3.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

[a]*And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*

[And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread, Matt. iv. 3.]

[a] See on Matt. iv. ver. 3.

VER. 4.

Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

[a]*And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

[But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4.]

[a] See on Matt. iv. ver. 4.

VER. 5.

Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

[a]*And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.*

[Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, Matt. iv. 8.]

[a] See on Matt. iv. ver. 8.

VER. 6.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω, δίδωμι αὐτήν.

[a]*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*

[And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 9.]

[a] See on Matt. iv. ver. 9.

VER. 7.

Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

If thou therefore wilt *worship me, all shall be thine.*

* Or, *fall down before me.*

VER. 8.

Καὶ ἀποκριθεὶς αὐτῷ, εἶπεν ὁ Ἰησοῦς· Ὕπαγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

[a]*And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

[Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10.]

[a] See on Matt. iv. ver. 10.

VER. 9.

Καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

[a]*And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:*

[Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6.]

[a] See on Matt. iv. ver. 5, 6.

VER. 10.

Γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε·

For it is written, He shall give his angels charge over thee, to keep thee:

VER. 11.

Καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

And in their *hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

VER. 12.

Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

[a]*And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

[Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.]

[a] See on Matt. iv. ver. 7.

VER. 13.

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

[a]*And when the devil had ended all the temptation, he departed from him for a season.*

[Then the devil leaveth him, and, behold, angels came and ministered unto him, Matt. iv. 11. And the angels ministered unto him, Mark i. 13.]

[a] See on Matt. iv. ver. 11.

VER. 14.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

And Jesus returned in the power of the Spirit into Galilee: [a]*and there went out a fame of him through all the region round about.*

[Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 43, 44.]

[a] See on Matt. iv. ver. 24. clause 1.

VER. 15.

Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

[a]*And he taught in their synagogues,* [b]*being glorified of all.*

[And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan, Matt. iv. 23—25. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel, Mark i. 14, 15. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, John iv. 45.]

[a] See on Matt. iv. ver. 23. clause 2.

[b] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, Matt. vii. 28. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men, ix. 8. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? xiii. 54. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 27, 28.

VER. 16.

Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι.

And he came to Nazareth, where he had been brought up: and, [a]*as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

[And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23.]

[a] See on Matt. iv. ver. 23. clause 2.

VER. 17.

Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

VER. 18.

Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,

[a] *The Spirit of the Lord* is *upon me, because he hath* [b] *anointed me to* [c] *preach the Gospel to the poor;* [d] *he hath sent me to heal the broken-hearted,* [e] *to preach deliverance to the captives, and* [f] *recovering of sight to the blind, to set at liberty them that are bruised,*

[a] The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn, Isa. lxi. 1, 2. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; xi. 1, 2. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles, xlii. 1.

[b] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, Psal. ii. 2. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. and Heb. i. 8, 9. Seventy weeks are determined upon—to anoint the most Holy, Dan. ix. 24. We have found the Messias, which is, being interpreted, the Christ,* John i. 41. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 27. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, x. 38.

* Marg. *the anointed.*

[c] See on Matt. xi. ver. 5. clause 6.

[d] Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD, 2 Chron. xxxiv. 27. The LORD *is* nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit, Psal. xxxiv. 18. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place* with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2.

[e] For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner, to loose those that are appointed to death, Psal. cii. 19, 20. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-

house, Isa. xlii. 6, 7. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places, xlix. 8, 9. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour, and thy Redeemer, the Mighty One of Jacob, 24—26. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 2, 3. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, *that* I will render double unto thee, Zech. ix. 11, 12. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13.

[f] See on Matt. ix. ver. 30. clause 1.

VER. 19.

Κηρύξαι ἐνιαυτὸν δεκτὸν.

[g] *To preach the acceptable year of the Lord.*

[g] And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For the day of vengeance *is* in mine heart, and the year of my redeemed is come, Isa. lxiii. 4. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation), 2 Cor. vi. 1, 2.

VER. 20.

Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

And he closed the book, and he gave it *again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

VER. 21.

Ἤρξατο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

And he began to say unto them, [g]*This day is this scripture fulfilled in your ears.*

[g] And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them,* Luke x. 23, 24.

VER. 22.

Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ υἱός ἐστιν ὁ τοῦ Ἰωσήφ;

And all bare him witness, and [g]*wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?*

[g] Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever, Psal. xlv. 2. The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness, Prov. x. 32. A word fitly spoken *is like* apples of gold in pictures of silver, xxv. 11.

VER. 23.

Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

VER. 24.

Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

And he said, Verily I say unto you, [a] *No prophet is accepted in his own country.*

[a] See on Matt. xiii. ver. 57. clause 2.

VER. 25.

Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ, χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·

But I tell you of a truth, Many widows were in Israel in the days of Elias, [a] *when the heaven was shut up three years and six months, when great famine was throughout all the land;*

[a] And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1. And it came to pass, *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; And I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria, xviii. 1, 2. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 26.

Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος, πρὸς γυναῖκα χήραν.

[a] *But unto none of them was Elias sent,* [b] *save unto Surepta,* a city *of Sidon' unto a woman* that was *a widow.*

[a] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight, Luke x. 21. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? Matt. xx. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 15.

[b] Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink, 1 Kings xvii. 9, 10.

VER. 27.

Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, [a] *saving Naaman the Syrian.*

[a] Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour; *but he was* a leper, 2 Kings v. 1. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean, 9, 10. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 14.

VER. 28.

Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

And all they in the synagogue, when they heard these things, were filled with wrath,

VER. 29.

Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.

And rose up, [a] *and thrust him out of the city, and led him unto the* **brow of the hill whereon their city was built, that they might cast him down headlong.*

* Or, *edge.*

[a] I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, John viii. 37. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. But *this cometh to pass,* that the word might be fulfilled that is written in their law, They hated me without a cause, xv. 25.

VER. 30.

Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο,

But he, [a] *passing through the midst of them, went his way,*

[a] Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by, John viii. 59. Therefore they sought again to take him: but he escaped out of their hand, x. 39.

VER. 31.

Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.

[a] *And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.*

[And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 13—17. And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes, Mark i. 21, 22.]

[a] See on Matt. iv. ver. 13.

VER. 32.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

[a] *And they were astonished at his doctrine: for his word was with power.*

[a] See on Matt. vii. ver. 28, 29.

VER. 33.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,

And in the synagogue there was a man, which had a [a] *spirit of an unclean devil, and cried out with a loud voice,*

[And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him, Mark i. 23—26.]

[a] See on Matt. iv. ver. 24. clause 4.

VER. 34.

Λέγων· Ἔα, τί ἡμῖν καὶ σοι Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

[a] *Saying;* **Let* us *alone; what have we to do with thee,* thou *Jesus of Nazareth? art thou come to destroy us? I know thee who thou art;* [b] *the Holy One of God.*

* Or, *Away.*

[a] See on Matt. viii. ver. 29.

[b] See on Mark i. ver. 24. clause 2.

VER. 35.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων·

φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.

[a] *And Jesus rebuked him, saying, Hold thy peace, and come out of him.* [b] *And when the devil had thrown him in the midst, he came out of him, and hurt him not.*

[a] See on Mark i. ver. 25.

[b] See on Mark i. ver. 26.

VER. 36.

Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;

[a] *And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

[And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him, Mark i. 27.]

[a] See on Mark i. ver. 27.

VER. 37.

Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

[a] *And the fame of him went out into every place of the country round about.*

[And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28.]

[a] See on Matt. iv. ver. 24, clause 1.

VER. 38.

Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

[a] *And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.*

[And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her, Mark i. 29, 30.]

[a] See on Matt. viii. ver. 14, 15.

VER. 39.

Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

[a] *And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.*

[And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31.]

[a] See on Matt. viii. ver. 15.

VER. 40.

Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς, ἐθεράπευεν αὐτούς.

[a] *Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.*

[When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick, Matt. viii. 16. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34.]

[a] See on Matt. viii. ver. 16.

VER. 41.

Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα. Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

And devils also came out of many, crying out, and saying, [a] *Thou art Christ the Son of God.* [b] *And he rebuking*

them, *suffered them not to* *speak: for they knew that he was Christ.

* Or, *to say that they knew him to be Christ.*

[a] See on Matt. viii. ver. 29.

[b] See on Mark i. ver. 25.

VER. 42.

Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

[a] *And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.*

[And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All *men* seek for thee, Mark i. 35—37.]

[a] See on Mark i. ver. 35.

VER. 43.

Ὁ δὲ εἶπε πρὸς αὐτούς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.

[a] *And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.*

[And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 38.]

[a] See on Mark i. ver. 38.

VER. 44.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

[a] *And he preached in the synagogues of Galilee.*

[And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39.]

[a] See on Matt. iv. ver. 23. clauses 1, 2.

CHAP. V.—VER. 1.

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·

And it came to pass, that, [a] *as the people pressed upon him to hear the word of God, he stood by the* [b] *lake of Gennesaret,*

[a] And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee,* and sayest thou, Who touched me? Luke viii. 45. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him, Mark iii. 9. And *Jesus* went with him; and much people followed him, and thronged him, v. 24.

[b] And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward, Numb. xxxiv. 11.

VER. 2.

Καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their *nets.*

VER. 3.

Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

And he entered into one of the ships, [a] *which was Simon's, and prayed him that he would thrust out a little from the land.* [b] *And he sat down, and taught the people out of the ship.*

[a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

[b] See on Matt. xiii. ver. 1, 2.

VER. 4.

Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

Now when he had left speaking, he said unto Simon, Launch out into the

deep, and let down your nets for a draught.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

VER. 6.

Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν·

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

VER. 7.

Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

VER. 8.

Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε·

When Simon Peter saw it, [a] *he fell down at Jesus' knees,* [b] *saying, Depart from me; for I am a sinful man, O Lord.*

[a] See on Matt. ii. ver. 2. clause 3.

[b] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19. And Manoah said unto his wife, We shall surely die, because we have seen God, Judg. xiii. 22. And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you, 1 Sam. vi. 20, 21. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me, Dan. x. 16, 17.

VER. 9.

Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

VER. 10.

Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

[a] *And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;* [b] *from henceforth thou shalt catch men.*

[a] And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21.

[b] See on Matt. iv. ver. 19.

VER. 11.

Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

[a] *And when they had brought their ships to land, they forsook all, and followed him.*

[And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him, Matt. iv. 19, 20.]

[a] See on Matt. iv. ver. 20.

VER. 12.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

[a] *And it came to pass, when he was in a certain city, behold a man full of*

leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

[And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 2—4. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And he saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 40—44.]

[a] See on Matt. viii. ver. 2—4.

VER. 13.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

VER. 14.

Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

And he charged him to tell no man: but go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

VER. 15.

Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

[a] *But so much the more went there a fame abroad of him: [b] and great multitudes came together to hear, and to be healed by him of their infirmities.*

[But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45.]

[a] See on Matt. ix. ver. 31.

[b] See on Matt. iv. ver. 24.

VER. 16.

Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

And [a] he withdrew himself into the wilderness, and prayed.

[a] See on Mark i. ver. 35.

VER. 17.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

And it came to pass on a certain day, as he was teaching, that there were [a] Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: [b] and the power of the Lord was present to heal them.

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. iv. ver. 23. clause 4.

VER. 18.

Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ.

[a] *And, behold, men brought in a bed a man which was taken with a palsy: and they sought* means *to bring him in, and to lay* him *before him.*

[And, behold, they brought to him a man sick of the palsy, lying on a bed, Matt. ix. 2. And they come unto him, bringing one sick of the palsy, which was borne of four, Mark ii. 3.]

[a] See on Matt. ix. ver. 2. clause 1.

VER. 19.

Καὶ μὴ εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

And when they could not find by what way they might bring him in because of the multitude, [a] *they went upon the housetop, and let him down through the tiling, with* his *couch, into the midst before Jesus.*

[And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay, Mark ii. 4.]

[a] When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8.

VER. 20.

Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

[a] *And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.*

[And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee, Matt. ix. 2. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 5.]

[a] See on Matt. ix. ver. 2. clauses 2—4.

VER. 21.

Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός;

[a] *And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?* [b] *Who can forgive sins, but God alone?*

[And, behold, certain of the Scribes said within themselves, This *man* blasphemeth, Matt. ix. 3. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7.]

[a] See on Matt. ix. ver. 3.

[b] See on Mark ii. ver. 7.

VER. 22.

Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

[a] *But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?*

[And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts, Matt. ix. 4. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8.]

[a] See on Matt. ix. ver. 4.

VER. 23.

Τί ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· Ἔγειραι καὶ περιπάτει;

[a] *Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?*

[For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? Matt. ix. 5. Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? Mark ii. 9.]

[a] See on Matt. ix. ver. 5.

VER. 24.

Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ) Σοὶ λέγω, Ἔγειραι, καὶ ἆρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.

[a] *But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.*

[But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house, Matt. ix. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house, Mark ii. 10, 11.]

[a] See on Matt. ix. ver. 2. clause 4.

VER. 25.

Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.

And immediately he rose up before

them, and took up that whereon he lay, and departed to his own house, [a] *glorifying God.*

[And he arose, and departed to his house, Matt. ix. 7. And immediately he arose, took up the bed, and went forth before them all, Mark ii. 12.]

[a] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 15. Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God, Psal. l. 23.

VER. 26.

Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἴδομεν παράδοξα σήμερον.

[a] *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.*

[But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men, Matt. ix. 8. They were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12.]

[a] See on Matt. ix. ver. 8.

VER. 27.

Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

[a] *And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.*

[And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, Matt. ix. 9. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him, Mark ii. 14.]

[a] See on Matt. ix. ver. 9.

VER. 28.

Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

[a] *And he left all, rose up, and followed him.*

[a] See on Matt. iv. ver. 20.

VER. 29.

Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

And Levi made him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.

[And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples, Matt. ix. 10. And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him, Mark ii. 15.]

VER. 30.

Καὶ ἐγόγγυζον οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

But their [a] *scribes and Pharisees* [b] *murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?*

[And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with Publicans and sinners, Matt. ix. 11. And when the scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners? Mark ii. 16.]

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. ix. ver. 11. clause 2.

VER. 31.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτούς· Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

And Jesus answering [a] *said unto them, They that are whole need not a physician; but they that are sick.*

[But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick, Matt. ix. 12. When Jesus heard *it*, he saith unto them, They that are whole have no need of the

physician, but they that are sick, Mark ii. 17.]

[a] See on Matt. ix. ver. 12.

VER. 32.

Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν.

[a] *I came not to call the righteous, but sinners to repentance.*

[But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. I came not to call the righteous, but sinners to repentance, Mark ii. 17.]

[a] See on Matt. ix. ver. 13.

VER. 33.

Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;

And they said unto him, [a] *Why do the disciples of John fast often, and make prayers, and likewise* the disciples *of the Pharisees; but thine eat and drink?*

[Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not, Matt. ix. 14. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? Mark ii. 18.]

[a] See on Matt. ix. ver. 14.

VER. 34.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν;

[a] *And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?*

[And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 19, 20.]

[a] See on Matt. ix. ver. 15.

VER. 35.

Ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος· τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 36.

Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

And he spake also a parable unto them; [a] *No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was* taken *out of the new agreeth not with the old.*

[No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse, Matt. ix. 16. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, Mark ii. 21]

[a] See on Matt. ix. ver. 16.

VER. 37.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

[a] *And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*

[Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved, Matt. ix. 17. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 22.]

[a] See on Matt. ix. ver. 17.

VER. 38.

Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον· καὶ ἀμφότεροι συντηροῦνται.

But new wine must be put into new bottles; and both are preserved.

VER. 39.

Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAP. VI.—VER. 1.

Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί.

And it came to pass on the second sabbath after the first, [a] *that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.*

[At that time Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat, Matt. xii. 1. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn, Mark ii. 23.]

[a] See on Matt. xii. ver. 1.

VER. 2.

Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;

[a] *And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?*

[But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day, Matt. xii. 2. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? Mark ii. 24.]

[a] See on Matt. xii. ver. 2.

VER. 3.

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ ὄντες;

[a] *And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;*

[But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him, Matt. xii. 3. And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him, Mark ii. 25.]

[a] See on Matt. xii. ver. 3.

VER. 4.

Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

[a] *How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat, but for the Priests alone?*

[How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Matt. xii. 4. How he went into the house of God in the days of Abiathar the High-priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? Mark ii. 26.]

[a] See on Matt. xii. ver. 4.

VER. 5.

Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

[a] *And he said unto them, That the Son of man is Lord also of the sabbath.*

[For the Son of man is Lord even of the sabbath day, Matt. xii. 8. Therefore the Son of man is Lord also of the sabbath, Mark ii. 28.]

[a] See on Matt. xii. ver. 8.

VER. 6.

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

[a] *And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.*

[And when he was departed thence, he went into their synagogue: And, behold, there was a man which had *his* hand withered, Matt. xii. 9, 10. And he entered again into the synagogue; and there was a man there which had a withered hand, Mark iii. 1.]

[a] See on Matt. xii. ver. 9—14.

VER. 7.

Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὕρωσι κατηγορίαν αὐτοῦ.

And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

[And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him, Matt. xii. 10. And they watched him, whether he would heal him on the sabbath day; that they might accuse him, Mark iii. 2.]

VER. 8.

Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη.

[a] *But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.*

[And he saith unto the man which had the withered hand, Stand forth, Mark iii. 3.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 9.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

[And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days, Matt. xii. 11, 12. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4.]

VER. 10.

Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

[Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other, Matt. xii. 13. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 5.]

VER. 11.

Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

[a] *And they were filled with madness; and communed one with another what they might do to Jesus.*

[Then the Pharisees went out, and held a council against him, how they might destroy him, Matt. xii. 14. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6.]

[a] And all they in the synagogue, when they heard these things, were filled with wrath, Luke iv. 28. When they heard *that*, they were cut *to the heart*, and took counsel to slay them, Acts v. 33.

VER. 12.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

And it came to pass in those days, [a] *that he went out into a mountain to pray, and continued all night in prayer to God.*

[And he goeth up into a mountain, Mark iii. 13.]

[a] See on Mark i. ver. 35.

VER. 13.

Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε·

And when it was day, he called unto him *his disciples:* [a] *and of them he chose twelve, whom also he named Apostles;*

[And calleth *unto him* whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14.]

[a] See on Mark iii. ver. 13, 14.

VER. 14.

Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

[a] *Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,*

[And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; And Andrew, and Philip, and Bartholomew, Mark iii. 16—18.]

[a] See on Matt. x. ver. 2, and 3. clause 1.

VER. 15.

Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

[a] *Matthew and Thomas, James the* son *of Alphæus, and Simon called Zelotes,*

[Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananite, Mark iii. 18.]

[a] See on Matt. x. ver. 3, and 4. clause 1.

VER. 16.

Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

[a] *And Judas* the brother *of James, and Judas Iscariot, which also was the traitor.*

[And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19.]

[a] See on Matt. x. ver. 3. clause 5. and 4. clause 2.

VER. 17.

Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

And he came down with them, and stood in the plain, and the company of his disciples, [a] *and a great multitude of people out of all Judæa and Jerusalem, and from* [b] *the sea coast of Tyre and Sidon, which came to hear him,* [c] *and to be healed of their diseases;*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. xi. ver. 22. clause 2.

[c] See on Matt. iv. ver. 24.

VER. 18.

Καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.

[a] *And they that were vexed with unclean spirits: and they were healed.*

[a] See on Matt. iv. ver. 24. clause 4.

VER. 19.

Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

And the whole multitude sought to [a] *touch him:* [b] *for there went virtue out of him, and healed* them *all.*

[a] See on Matt. ix. ver. 20. clause 3.

[b] And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, Luke viii. 46. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 30.

VER. 20.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

And he lifted up his eyes on his disciples, and said, [a] *Blessed* be ye *poor: for yours is the* [b] *kingdom of God.*

[b] The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD, Zeph. iii. 12. For ye see your calling, brethren, how that not many wise men after the flesh,

not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, 1 Cor. i. 26, 27. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? James ii. 5, 6. See also on Matt. v. ver. 3, clause 2.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 21.

Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε.

[a] *Blessed* are ye *that hunger now: for ye shall be filled.* [b] *Blessed* are ye *that weep now:* [c] *for ye shall laugh.*

[a] See on Matt. v. ver. 6.

[b] My tears have been my meat day and night, while they continually say unto me, Where *is* thy God? Psal. xlii. 3. Rivers of waters run down mine eyes, because they keep not thy law, cxix. 136. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves *with him*, cxxvi. 5, 6. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, Isa. xxx. 19. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, xiii. 17. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart, Rom. ix. 1, 2. See also on Matt v. ver. 4. clause 1.

[c] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness, Psal. xxx. 11. When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The LORD hath done great things for them, cxxvi. 1, 2. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, lxv. 14. See also on Matt. v. ver. 4. clause 2.

VER. 22.

Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς, οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *Blessed are ye when men shall hate you,* [b] *and when they shall separate you* from their company, [c] *and shall reproach* you, *and cast out your name as evil, for the Son of man's sake.*

[a] See on Matt. x. ver. 22. clause 1.

[b] These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue, xii. 42. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live, Acts xxii. 22.

[c] See on Matt. v. ver. 10, 11.

VER. 23.

Χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν

τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

[a] *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

[a] See on Matt. v. ver. 12.

VER. 24.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

But [a] *woe unto you that are rich!* [b] *for ye have received your consolation.*

[a] And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God, Luke xii. 15—21. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses *are* safe from fear, neither *is* the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst? Job xxi. 7—21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. i. 32. Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, *and* invent to themselves instruments of music, like David: That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed, Amos vi. 1—7. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

[b] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell

from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luke xvi. 19—25.

VER. 25.

Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε.

[a] *Woe unto you that are full! for ye shall hunger.* [b] *Woe unto you that laugh now! for ye shall mourn and weep.*

[a] And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness, Isa. viii. 21, 22. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied, ix. 20. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed, lxv. 13.

[b] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. Luke xiii. 25—28. Knowest thou *not* this of old, since man was placed upon earth, That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night. The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full *of the sin* of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, *though* he hide it under his tongue; *Though* he spare it, and forsake it not, but keep it still within his mouth; *Yet* his meat in his bowels is turned, *it is* the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly, Job xx. 4—15. He shall flee from the iron weapon, *and* the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him. All darkness *shall be* hid in his secret places; a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God, 24—29. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me, Isa. xxi. 4. Behold, the LORD maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with

his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this word. The earth mourneth, *and* fadeth away: the world languisheth, *and* fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction, xxiv. 1-12. The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day, Amos viii. 7—10.

VER. 26.

Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

[a] *Woe unto you, when all men shall speak well of you!* [b] *for so did their fathers to the false prophets.*

[a] If a man, walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine, and of strong drink; he shall even be the prophet of this people, Mic. ii. 11. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 5, 6.

[b] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 6—8. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good, 13. Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits, Isa. xxx. 10. The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof? Jer. v. 31. But there were false pro-

phets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

VER. 27.

Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς·

[a] *But I say unto you which hear, Love your enemies, do good to them which hate you,*

[But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, Matt. v. 44.]

[a] See on Matt. v. ver. 44.

VER. 28.

Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν· καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

Bless them that curse you, and pray for them which despitefully use you.

VER. 29.

Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς.

[a] *And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.*

[But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also, Matt. v. 39, 40.]

[a] See on Matt. v. ver. 39, 40.

VER. 30.

Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει.

[a] *Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.*

[Give to him that asketh thee, and from him that would borrow of thee turn not thou away, Matt. v. 42.]

[a] See on Matt. v. ver. 42.

VER. 31.

Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

[a] *And as ye would that men should do to you, do ye also to them likewise.*

[Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets, Matt. vii. 12.]

[a] See on Matt. vii. ver. 12.

VER. 32.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

[a] *For if ye love them which love you, what thank have ye? for sinners also love those that love them.*

[For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46.]

[a] See on Matt. v. ver. 46.

VER. 33.

Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

VER. 34.

Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

And if ye lend to them *of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.*

VER. 35.

Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

[a] *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

[That ye may be the children of your Father which is in heaven: for

he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.]

[a] See on Matt. v. ver. 44.

VER. 36.

Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

Be ye therefore merciful, [a] *as your Father also is merciful.*

[Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48.]

[a] See on Matt. vi. ver. 12. clause 1.

VER. 37.

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε.

[a] *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned:* [b] *forgive, and ye shall be forgiven:*

[Judge not, that ye be not judged, Matt. vii. 1.]

[a] See on Matt. vii. ver. 1.

[b] See on Matt. vi. ver. 12. clause 3.

VER. 38.

Δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

[a] *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.* [b] *For with the same measure that ye mete withal it shall be measured to you again.*

[For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, Matt. vii. 2.]

[a] See on Matt. v. ver. 42. clause 1.

[b] See on Matt. vii. ver. 2.

VER. 39.

Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

And he spake a parable unto them, [a] *Can the blind lead the blind? shall they not both fall into the ditch?*

[a] See on Matt. xv. ver. 14.

VER. 40.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

[a] *The disciple is not above his master:* [b] *but every one* * *that is perfect shall be as his master.*

* Or, *shall be perfected as his master.*

[a] See on Matt. x. ver. 24.

[b] See on Matt. v. ver. 48. clause 1.

VER. 41.

Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν, τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ, οὐ κατανοεῖς;

[a] *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?*

[And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. vii. 3.]

[a] See on Matt. vii. ver. 3.

VER. 42.

Ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος, τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

[a] *Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

[Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye; Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 4, 5.]

[a] See on Matt. vii. ver. 5.

VER. 43.

Οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν.

[a] *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.*

[A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit, Matt. vii. 18.]

[a] See on Matt. vii. ver. 18.

VER. 44.

Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

[a] *For every tree is known by his own fruit: For of thorns men do not gather figs, nor of a bramble bush gather they* *grapes.

* Gr. *a grape.*

[Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16.]

[a] See on Matt. vii. ver. 16.

VER. 45.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

[a] *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

[How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35.]

[a] See on Matt. xii. ver. 34, 35.

VER. 46.

Τί δέ με καλεῖτε, Κύριε, Κύριε· καὶ οὐ ποιεῖτε ἃ λέγω;

[a] *And why call ye me, Lord, Lord, and do not the things which I say?*

[a] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 11, 12.

VER. 47.

Πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

[Therefore whosoever heareth these sayings of mine, and doeth them, Matt. vii. 24.]

VER. 48.

[a] Ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

[a] *He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

[I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 24, 25.]

[a] See on Matt. vii. ver. 24, 25.

VER. 49.

Ὁ δὲ ἀκούσας καὶ μὴ ποίησας, ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέρηξεν ὁ ποταμός· καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

[a] *But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

[And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27.]

[a] See on Matt. vii. ver. 26, 27.

CHAP. VII.—VER. 1.

Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

VER. 2.

Ἑκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων, ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.

[a] *And a certain centurion's servant, who was dear unto him, was sick, and ready to die.*

[And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 5, 6.]

[a] See on Matt. viii. ver. 5, 6.

VER. 3.

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

VER. 4.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο·

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

VER. 5.

Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.

For he loveth our nation, and he hath built us a synagogue.

VER. 6.

Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γὰρ εἰμὶ ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, [a] *Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:*

[And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, Matt. viii. 7, 8.]

[a] See on Matt. viii. ver. 8. clause 1.

VER. 7.

Διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

Wherefore neither thought I myself worthy to come unto thee: [a] *but say in a word, and my servant shall be healed.*

[But speak the word only, and my servant shall be healed, Matt. viii. 8.]

[a] See on Matt. viii. ver. 3. clause 2.

VER. 8.

Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

[a] *For I also am a man set under authority, having under me soldiers, and I say unto *one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

* Gr. *this man.*

[For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*, Matt. viii. 9.]

[a] See on Matt. viii. ver. 9.

VER. 9.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

[a] *When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

[When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10.]

[2] See on Matt. viii. ver. 10.

VER. 10.

Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

[3]*And they that were sent, returning to the house, found the servant whole that had been sick.*

[And his servant was healed in the self-same hour, Matt. viii. 13.]

[3] See on Matt. viii. ver. 13.

VER. 11.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, Καὶ ὄχλος πολύς.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

[And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities, Matt. xi. 1.]

VER. 12.

Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

VER. 13.

Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

And when the Lord saw her, [3]*he had compassion on her, and said unto her, Weep not.*

[3] See on Matt. xiv. ver. 14.

VER. 14.

Καὶ προσελθὼν ἥψατο τῆς σοροῦ (οἱ δὲ βαστάζοντες ἔστησαν,) καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

And he came and touched the [4]*bier: and they that bare him stood still. And he said, Young man,* [3]*I say unto thee, Arise.*

[4] Or, *coffin.*

[3] See on Matt. viii. ver. 3. clause 2.

VER. 15.

Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

[3]*And he that was dead sat up, and began to speak. And he delivered him to his mother.*

[3] See on Matt. xi. ver. 5. clause 5.

VER. 16.

Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

[3]*And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath* [b]*visited his people.*

[3] See on Matt. ix. ver. 8.

[b] See on chap. i. ver. 68. clause 1.

VER. 17.

Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

[3]*And this rumour of him went forth throughout all Judæa, and throughout all the region round about.*

[3] See on Matt. iv. ver. 24. clause 1.

VER. 18.

Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

And the disciples of John shewed him of all these things.

[Now when John had heard in the prison the works of Christ, Matt. xi. 2.]

VER. 19.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

[3]*And John calling* unto him *two of his disciples sent* them *to Jesus, saying, Art thou he that should come? or look we for another?*

[He sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Matt. xi. 2, 3.]

[3] See on Matt. xi. ver. 2, 3.

VER. 20.

Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

VER. 21.

(Ἐν αὐτῇ δὲ τῇ ὥρα ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.)

And in the same hour he cured many of their *infirmities and plagues, and of* [a] *evil spirits; and unto many* that were [b] *blind he gave sight.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. xi. ver. 5. clause 1.

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται,

[a] *Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.*

[Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 4, 5.]

[a] See on Matt. xi. ver. 5.

VER. 23.

Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

[a] *And blessed is* he, *whosoever shall not be offended in me.*

[And blessed is *he*, whosoever shall not be offended in me, Matt. xi. 6.]

[a] See on Matt. xi. ver. 6.

VER. 24.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

[a] *And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind?*

[And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? Matt. xi. 7.]

[a] See on Matt. xi. ver. 7.

VER. 25.

Ἀλλα τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, ἐν τοῖς βασιλείοις εἰσίν.

[a] *But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.*

[But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses, Matt. xi. 8.]

[a] See on Matt. iii. ver. 4. clause 1.

VER. 26.

Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.

[a] *But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.*

[But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet, Matt. xi. 9.]

[a] See on Matt. xi. ver. 9.

VER. 27.

Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

[a] *This is* he, *of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

[For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee, Matt. xi. 10.]

[a] See on Matt. xi. ver. 10.

VER. 28.

Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς

γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ ἐστι.

[a] *For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.*

[Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he, Matt. xi. 11.]

[a] See on Matt. xi. ver. 11.

VER. 29.

Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου.

And all the people that heard him, *and the* [a] *Publicans,* [b] *justified God,* [c] *being baptized with the baptism of John.*

[a] See on Matt. v. ver. 46. clause 2.

[b] Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest, Psal. li. 4. For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? Rom. iii. 3—6.

[c] Then came also Publicans to be baptized, and said unto him, Master, what shall we do? Luke iii. 12. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32.

VER. 30.

Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

But the [a] *Pharisees and Lawyers* * *rejected the counsel of God* † *against themselves, being not baptized of him.*

* Or, *frustrated.*

† Or, *within themselves.*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;

[a] *And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?*

[But whereunto shall I liken this generation? Matt. xi. 16.]

[a] See on Matt. xi. ver. 16.

VER. 32.

Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.

[a] *They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*

[It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 16, 17.]

[a] See on Matt. xi. ver. 16, 17.

VER. 33.

Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει.

[a] *For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.*

[For John came neither eating nor drinking; and they say, He hath a devil, Matt. xi. 18.]

[a] See on Matt. xi. ver. 18.

VER. 34.

Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

[a] *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!*

[The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 19.]

[a] See on Matt. xi. ver. 19.

VER. 35.

Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

[a] *But wisdom is justified of all her children.*

[But wisdom is justified of her children, Matt. xi. 19.]

[a] See on Matt. xi. ver. 19. clause 3.

VER. 36.

Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.

[a] *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

[a] And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat, Luke xi. 37. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him, xiv. 1.

VER. 37.

Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

And, behold, a woman in the city, which was a [a] *sinner, when she knew that* Jesus *sat at meat in the Pharisee's house, brought an* [b] *alabaster box of ointment,*

[a] And, behold, *there was* a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house, Luke xix. 2—5. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner, 7.

[b] There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat *at meat*, Matt. xxvi. 7. and Mark xiv. 3.

VER. 38.

Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

And stood at his feet behind him *weeping, and began to wash* [a] *his feet with tears, and did wipe* them *with the hairs of her head, and kissed his feet, and anointed* them *with the ointment.*

[a] Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, Gen. xviii. 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself: After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded, John xiii. 4, 5.

VER. 39.

Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

Now when the Pharisee which had bidden him saw it, *he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman* this is *that toucheth him: for* [a] *she is a sinner.*

[a] See on ver. 37. clause 1.

VER. 40.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ φησι· Διδάσκαλε, εἰπέ.

And Jesus [a] *answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 41.

Δύο χρεωφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

*There was a certain creditor which had two debtors: the one owed five hundred * pence, and the other fifty.*

* See *margin* of Matt. xviii. 28.

VER. 42.

Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

VER. 43.

Ἀποκριθεὶς δὲ ὁ Σίμων, εἶπεν. Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας,

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

VER. 44.

Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

VER. 45.

Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

Thou [a] *gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet.*

[a] Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel, 2 Sam. xv. 4—6. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him, and he returned unto his own place, xix. 39. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast, xxvi. 48.

VER. 46.

Ἔλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

[a] *My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.*

[a] Let thy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. But thou, when thou fastest, anoint thine head, and wash thy face, Matt. vi. 17.

VER. 47.

Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

Wherefore I say unto thee, [a] *Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven,* the same *loveth little.*

[a] See on Matt. vi. ver. 12. clause 1.

VER. 48.

Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

And he said unto her, Thy sins are forgiven.

VER. 49.

Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

And they that sat at meat with him began to say within themselves, [a] *Who is this that forgiveth sins also?*

[a] See on Mark ii. ver. 7.

VER. 50.

Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

And he said to the woman, [a] *Thy faith hath saved thee;* [b] *go in peace.*

[a] See on Matt. xv. ver. 28. clause 2.

[b] Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace

wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

CHAP. VIII.—VER. 1.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ.

And it came to pass afterward, that [a] *he went throughout every city and village,* [b] *preaching and shewing the glad tidings of* [c] *the kingdom of God: and* [d] *the twelve were with him.*

[a] See on Matt. iv. ver. 23. clause 1.
[b] See on chap. ii. ver. 10. clause 1.
[c] See on Matt. iii. ver. 2. clause 2.
[d] See on Matt. x. ver. 2—4.

VER. 2.

Καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν, καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

[a] *And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,*

[a] See on Matt. xxvii. ver. 55, 56.

VER. 3.

Καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

VER. 4.

Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς·

[a] *And when much people were gathered together, and were come to him out of every city, he spake by a parable:*

[The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, Matt. xiii. 1—3. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Mark iv. 1, 2.]

[a] See on Matt. xiii. ver. 2, 3.

VER. 5.

Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

[a] *A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.*

[Behold, a sower went forth to sow: And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up, Matt. xiii. 3, 4. Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up, Mark iv. 3, 4.]

[a] See on Matt. xiii. ver. 3, 4.

VER. 6.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.

[a] *And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.*

[Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth, Matt. xiii. 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, Mark iv. 5.]

[a] See on Matt. xiii. ver. 5, 6.

VER. 7.

Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

[a] *And some fell among thorns; and the thorns sprang up with it, and choked it.*

[And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 7. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit, Matt. iv. 7.]

[a] See on Mark xiii. ver. 7.

VER. 8.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων, ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

[a] *And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.*

[But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold. Who hath ears to hear, let him hear, Matt. xiii. 8, 9. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 8, 9.]

[a] See on Matt. xiii. ver. 8, 9.

VER. 9.

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη;

And his disciples asked him, saying, What might this parable be?

[And the disciples came, and said unto him, Why speakest thou unto them in parables? Matt. xiii. 10. And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10.]

VER. 10.

Ὁ δὲ εἶπεν· Ὑμῖν δίδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

[a] *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

[He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 11, 12.]

[a] See on Matt. xiii. ver. 11, 12.

VER. 11.

Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ Θεοῦ.

Now the parable is this: [a] *The seed is the word of God.*

[Hear ye therefore the parable of the sower, Matt. xiii. 18. The sower soweth the word, Mark iv. 14.]

[a] See on Mark iv. ver. 14.

VER. 12.

Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούσαντες· εἶτα ἔρχεται ὁ διάβολος, καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

[a] *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

[When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15.]

[a] See on Matt. xiii. ver. 19.

VER. 13.

Οἱ δὲ ἐπὶ τῆς πέτρας, οἵ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἵ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

[a] *They on the rock* are they, *which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

[But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in

himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17.]

[a] See on Matt. xiii. ver. 20, 21.

VER. 14.

Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

[a] *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of* this *life, and bring no fruit to perfection.*

[He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.]

[a] See on Matt. xiii. ver. 22.

VER. 15.

Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

[a] *But that on the good ground are they, which* [b] *in an honest and good heart, having heard the word,* [c] *keep* it, [d] *and bring forth fruit with patience.*

[But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty, Matt. xiii. 23. And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred, Mark iv. 20.]

[a] See on Matt. xiii. ver. 23.

[b] But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, Jer. xxxi. 33. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Ezek. xxxvi. 26. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not, Rom. vii. 18.

[c] But he said, Yea, rather blessed *are* they that hear the word of God, and keep it, Luke xi. 28. My foot hath held his steps: his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*, Job xxiii. 11, 12. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. Thy testimonies *are* wonderful: therefore doth my soul keep them, 127—129. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will

love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me, John xiv. 21—24. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 22—25.

[d] To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7.

VER. 16.

Οὐδεὶς δὲ, λύχνον ἅψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

[a] *No man, when he hath lighted a candle, covereth it with a vessel, or putteth* it *under a bed; but setteth* it *on a candlestick, that they which enter in may see the light.*

[And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21.]

[a] See on Matt. v. ver. 15.

VER. 17.

Οὐ γάρ ἐστι κρυπτὸν ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερὸν ἔλθῃ·

[a] *For nothing is secret, that shall not be made manifest; neither* any thing *hid, that shall not be known and come abroad.*

[For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22.]

[a] See on Matt. x. ver. 26.

VER. 18.

Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

[a] *Take heed therefore how ye hear:* [b] *for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he* * *seemeth to have.*

* Or, *thinketh that he hath.*

[For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. If any man have ears to hear, let him bear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 23—25.]

[a] See on Mark iv. ver. 24. clause 1.

[b] See on Matt. xiii. ver. 12.

VER. 19.

Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

[a] *Then came to him* his *mother and his brethren, and could not come at him for the press.*

[While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him, Matt. xii. 46.]

[a] See on Matt. xii. ver. 46.

VER. 20.

Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.

And it was told him by certain, *which said, Thy mother and thy brethren stand without, desiring to see thee.*

[Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee, Matt. xii. 47.]

VER. 21.

Ὁ δὲ ἀποκριθεὶς, εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου, οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιοῦντες αὐτόν.

[a] *And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.*

[But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he

stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 48—50.]

[a] See on Matt. xii. ver. 49, 50.

VER. 22.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

[Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And when he was entered into a ship, his disciples followed him, Matt. viii. 18—23. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side, Mark iv. 35.]

VER. 23.

Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην· καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, *and were in jeopardy.*

[And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow, Mark iv. 37, 38.]

VER. 24.

Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

[a] *And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.*

[And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 25, 26. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, Mark iv. 38, 39.]

[a] See on Matt. viii. ver. 25, 26.

VER. 25.

Εἶπε δὲ αὐτοῖς· Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει, καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

[a] *And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.*

[And he saith unto them, Why are ye fearful, O ye of little faith? But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Matt. viii. 26, 27. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 40, 41.]

[a] See on Matt. viii. ver. 27.

VER. 26.

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

[a] *And they arrived at the country of the Gadarenes, which is over against Galilee.*

[And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1.]

[a] See on Matt. viii. ver. 28. clause 1.

VER. 27.

Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

[a] *And when he went forth to land, there met him out of the city a certain*

man which had devils long time, and ware no clothes, neither abode in any *house, but in the tombs.*

[And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way, Matt. viii. 28. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5.]

[a] See on Matt. viii. ver. 28. clause 4.

VER. 28.

Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καί σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.

[a] *When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus,* thou *Son of God most high? I beseech thee, torment me not.*

[And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. But when he saw Jesus afar off, he came and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 6, 7.]

[a] See on Matt. viii. ver. 29.

VER. 29.

(Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος· καὶ διαῤῥήσσων τὰ δεσμὰ, ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.)

(*For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.*)

[For he said unto him, Come out of the man, *thou* unclean spirit, Mark v. 8.]

VER. 30.

Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

[And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many, Mark v. 9.]

VER. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

And they besought him that he would not command them to go out into the deep.

[And he besought him much that he would not send them away out of the country, Mark v. 10.]

VER. 32.

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

[And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go, Matt. viii. 30—32. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, Mark v. 11—13.]

VER. 33.

Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

[And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters, Matt. viii. 32. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea, Mark v. 13.]

VER. 34.

Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον· καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.

When they that fed them *saw what was done, they fled, and went and told it in the city and in the country.*

[And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils, Matt. viii. 33. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done, Mark v. 14.]

VER. 35.

Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

[a] *Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.*

[And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid, Mark v. 15.]

[a] See on Mark v. ver. 15.

VER. 36.

Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.

They also which saw it *told them by what means he that was possessed of the devils was healed.*

[And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine, Mark v. 16.]

VER. 37.

Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

[And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts. And he entered into a ship, and passed over, and came into his own city, Matt. viii. 34; ix. 1. And they began to pray him to depart out of their coasts. And when he was come into the ship, Mark v. 17, 18.]

VER. 38.

Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

[He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Mark v. 18, 19.]

VER. 39.

Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

[a] *Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.*

[Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel, Mark v. 19, 20.]

[a] See on Mark v. ver. 19.

VER. 40.

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

And it came to pass, that, when Jesus was returned, the people gladly *received him: for they were all waiting for him.*

[And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea, Mark v. 21.]

VER. 41.

Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

[a] *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:*

[While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, Matt. ix. 18. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live, Mark v. 22, 23.]

[a] See on Matt. ix. ver. 18.

VER. 42.

Ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν.

For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[And Jesus arose and followed him, and *so did* his disciples, Matt. ix. 19. And *Jesus* went with him; and much people followed him, and thronged him, Mark v. 24.]

VER. 43.

Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἰσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,

[a] *And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,*

[And, behold, a woman, which was diseased with an issue of blood twelve years, Matt. ix. 20. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 25, 26.]

[a] See on Matt. ix. ver. 20.

VER. 44.

Προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

Came behind him, *and touched the border of his garment: and immediately her issue of blood stanched.*

[Came behind *him*, and touched the hem of his garment, Matt. ix. 20. When she had heard of Jesus, came in the press behind, and touched his garment: And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague, Mark v. 27. 29.]

VER. 45.

Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος, καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἁψάμενός μου;

And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, *and sayest thou, Who touched me?*

[And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? Mark v. 30, 31.]

VER. 46.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἥψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

VER. 47.

Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε. καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she

had touched him, and how she was healed immediately.

[But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth, Mark v. 33.]

VER. 48.

Ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

[a] *And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

[But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour, Matt. ix. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34.]

[a] See on Matt. ix. ver. 22.

VER. 49.

Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.

While he yet spake, there cometh one from the ruler of the synagogue's house, *saying to him, Thy daughter is dead; trouble not the* [a] *Master.*

[While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? Mark v. 35.]

[a] See on Mark v. ver. 35, clause 2.

VER. 50.

Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.

But when Jesus heard it, *he answered him, saying, Fear not:* [a] *believe only, and she shall be made whole.*

[As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, Mark v. 36.]

[a] See on Mark v. ver. 36.

VER. 51.

Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

And when he came into the house, [a] *he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.*

[And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37.]

[a] See on Mark v. ver. 37.

VER. 52.

Ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

[And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth, Matt. ix. 23, 24. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth, Mark v. 38, 39.]

VER. 53.

Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

And they laughed him to scorn, knowing that she was dead.

[And they laughed him to scorn, Matt. ix. 24. And they laughed him to scorn, Mark v. 40.]

VER. 54.

Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἔγειρου.

And he put them all out, and took her by the hand, and called, saying, [a] *Maid, arise.*

[But when the people were put forth, he went in, and took her by the hand, Matt. ix. 25. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, Mark v. 40, 41.]

[a] See on Matt. viii. ver. 3. clause 2.

VER. 55.

Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

[a] *And her spirit came again, and she arose straightway: and he commanded to give her meat.*

[And the maid arose, Matt. ix. 25. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And he commanded that something should be given her to eat, Mark v. 42, 43.]

[a] See on Matt. xi. ver. 5. clause 5.

VER. 56.

Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

And her parents were astonished: [a] *but he charged them that they should tell no man what was done.*

[And they were astonished with a great astonishment. And he charged them straitly that no man should know it, Mark v. 42, 43.]

[a] See on Matt. viii. ver. 4. clause 1.

CHAP. IX.—VER. 1.

Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

Then he called [a] *his twelve disciples together,* [b] *and gave them power and authority over all devils, and to cure diseases.*

[And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, Mark vi. 7.]

[a] See on Matt. x. ver. 2—4.

[b] See on Matt. x. ver. 1.

VER. 2.

Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.

[a] *And he sent them to preach the kingdom of God,* [b] *and to heal the sick.*

[These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 5—8.]

[a] See on Matt. x. ver. 7.

[b] See on Matt. x. ver. 8. clause 1.

VER. 3.

Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

And he said unto them, [a] *Take nothing for* your *journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

[Provide neither gold, nor silver, nor brass, in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 9, 10. And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats, Mark vi. 8, 9.]

[a] See on Matt. x. ver. 9, 10.

VER. 4.

Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.

[a] *And whatsoever house ye enter into, there abide, and thence depart.*

[And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10.]

[a] See on Matt. x. ver. 11.

VER. 5.

Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

[a] *And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

[And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14. And whosoever shall not receive you,

nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them, Mark vi. 11.]

[a] See on Matt. x. ver. 14.

VER. 6.

Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

And they departed, and went through the towns, preaching [a] *the Gospel, and healing every where.*

[And they went out, and preached that men should repent, Mark vi. 12.]

[a] See on Matt. iv. ver. 23. clause 3.

VER. 7.

Ἤκουσε δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν·

[a] *Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;*

[At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 1, 2. And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth thomselves in him, Mark vi. 14.]

[a] See on Matt. xiv. ver. 1, 2.

VER. 8.

Ὑπό τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.

[a] *And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.*

[Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15.]

[a] See on Matt. xvi. ver. 14.

VER. 9.

Καὶ εἶπεν ὁ Ἡρῴδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

And Herod said, [a] *John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.*

[a] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her.* And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus, Matt. xiv. 3—12.

VER. 10.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

[When Jesus heard *of it,* he departed thence by ship into a desert place apart, Matt. xiv. 13. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately, Mark vi. 30—32. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias, John vi. 1.]

VER. 11.

Οἱ δὲ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἴατο.

And the people, when they knew it, followed him: and he received them, and

spake unto them of [a] *the kingdom of God,* [b] *and healed them that had need of healing.*

[And when the people had heard *thereof,* they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 13, 14. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 33, 34. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3.]

[a] See on Matt. iii. ver. 2. clause 2.

[b] See on Matt. iv. ver. 23. clause 4.

VER. 12.

Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα, εἶπαν αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὑρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

[And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals, Matt. xiv. 15. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36.]

VER. 13.

Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

But he said unto them, give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

[But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes, Matt. xiv. 16, 17. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 8, 9.]

VER. 14.

Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[He said, Bring them hither to me. And he commanded the multitude to sit down on the grass. And they that had eaten were about five thousand men, beside women and children, Matt. xiv. 18, 19. 21. And he commanded them to make all sit down by companies upon the green grass. And they that did eat of the loaves were about five thousand men, Mark vi. 39. 44. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.]

VER. 15.

Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.

And they did so, and made them all sit down.

[And they sat down in ranks, by hundreds, and by fifties, Mark vi. 40.]

VER. 16.

Λαβὼν δὲ τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ.

Then he took the five loaves and the two fishes, [a] *and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.*

[And took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude, Matt. xiv. 19. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11.]

[a] See on Matt. xiv. ver. 19. clauses 2, 3.

VER. 17.

Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

And they did eat, and were all filled: and there was taken up fragments that remained to them twelve baskets.

[And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full, Matt. xiv. 20. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes, Mark vi. 42, 43. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten, John vi. 12, 13.]

VER. 18.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

And it came to pass, [b] *as he was alone praying, his disciples were with him:* [b] *and he asked them, saying, Whom say the people that I am?*

[When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? Matt. xvi. 13. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.]

[b] See on Matt. vi. ver. 6. clause 1.

[b] See on Matt. xvi. ver. 13.

VER. 19.

Οἱ δὲ ἀποκριθέντες, εἶπον· Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

[a] *They answering said, John the Baptist; but some* say, *Elias; and others* say, *that one of the old prophets is risen again.*

[And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 14. And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets, Mark viii. 28.]

[a] See on Matt. xvi. ver. 14.

VER. 20.

Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ.

He said unto them, But whom say ye that I am? Peter answering said, [a] *The Christ of God.*

[He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 15, 16. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29.]

[a] See on chap. iv. ver. 16. clause 2.

VER. 21.

Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,

[a] *And he straitly charged them, and commanded them to tell no man that thing;*

[Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20. And he charged them that they should tell no man of him, Mark viii. 30.]

[a] See on Matt. viii. ver. 4. clause 1.

VER. 22.

Εἰπών· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

[a] *Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.*

[From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31.]

[a] See on Matt. xvi. ver. 21.

VER. 23.

Ἔλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.

And he said to them *all, If any* man *will come after me, let him deny himself, and take up his cross daily, and follow me.*

[Then said Jesus unto his disciples, if any *man* will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34.]

VER. 24.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

[a] *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

[For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gospel's, the same shall save it, Mark viii. 35.]

[a] See on Matt. x. ver. 39.

VER. 25.

Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας, ἢ ζημιωθείς;

[a] *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

[For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii. 36, 37.]

[a] See on Matt. xvi. ver. 26.

VER. 26.

Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

[a] *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed,* [b] *when he shall come in his own glory, and* in his *Father's, and of the holy angels.*

[For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.]

[a] See on Matt. x. ver. 33.

[b] See on Matt. xvi. ver. 27.

VER. 27.

Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

But I tell you of a truth, There be some standing here, which shall not taste of death, till they see the kingdom of God.

[Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28.]

VER. 28.

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

*And it came to pass about an eight days after these * sayings, he took Peter and John and James, and went up into a mountain to pray.*

Or, *things.*

[And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, Matt. xvii. 1. And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, Mark ix. 2.]

VER. 29.

Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

And as he prayed, [a] *the fashion of his countenance was altered, and his raiment* was *white* and *glistering.*

[And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 2, 3.]

[a] See on Matt. xvii. ver. 2.

VER. 30.

Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας·

[a] *And, behold, there talked with him two men, which were Moses and Elias:*

[And, behold, there appeared unto them Moses and Elias talking with him, Matt. xvii. 3. And there appeared unto them Elias with Moses: and they were talking with Jesus, Mark ix. 4.]

[a] See on Matt. xvii. ver. 3.

VER. 31.

Οἳ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλε πληροῦν ἐν Ἰερουσαλήμ.

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

VER. 32.

Ὁ δὲ Πέτρος, καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

But Péter and they that were with him were heavy with sleep: and when they were awake, [a] *they saw his glory, and the two men that stood with him.*

[a] And we beheld his glory, the glory as of the only begotten of the Father, John i. 14. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 16-18.

VER. 33.

Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀφ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ Μωσεῖ μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει.

And it came to pass, as they departed from him, [a] *Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.*

[Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias, Matt. xvii. 4. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid, Mark ix. 5, 6.]

[a] See on Matt. xvii. ver. 4.

VER. 34.

Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν εἰς τὴν νεφέλην.

[a] *While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.*

[While he yet spake, behold, a

bright cloud overshadowed them, Matt. xvii. 5. And there was a cloud that overshadowed them, Mark ix. 7.]

[a] See on Matt. xvii. ver. 5. clause 1.

VER. 35.

Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

[a] *And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*

[And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. And a voice came out of the cloud, saying, This is my beloved Son: hear him, Mark ix. 7.]

[a] See on Matt. xvii. ver. 5. clauses 2—4.

VER. 36.

Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

[And when they had lifted up their eyes, they saw no man, save Jesus only, Matt. xvii. 8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And they kept that saying with themselves, Mark ix. 8. 10.]

VER. 37.

Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς.

And it came to pass, that on the next day, when they were come down from the hill, much people met him.

[And when they were come to the multitude, Matt. xvii. 14. And when he came to *his* disciples, he saw a great multitude about them, Mark ix. 14.]

VER. 38.

Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child:

[There came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son, Matt. xvii. 14, 15. And one of the multitude answered and said, Master, I have brought unto thee, my son, Mark ix. 17.]

VER. 39.

Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει· καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίζον αὐτόν.

[a] *And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him hardly departeth from him.*

[For he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water, Matt. xvii. 15. Which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away, Mark ix. 17, 18.]

[a] See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.

And I besought thy disciples to cast him out; and they could not.

[And I brought him to thy disciples, and they could not cure him, Matt. xvii. 16. And I spake to thy disciples that they should cast him out; and they could not, Mark ix. 18.]

VER. 41.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

[Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.]

VER. 42.

Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν

αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

And as he was yet a coming, the devil threw him down, and tare him. [a]*And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.*

[And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, Matt. xvii. 18. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 20. 25—27.]

[a] See on Matt. ix. ver. 32.

VER. 43.

Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·

[a]*And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,*

[a] See on Matt. ix. ver. 33.

VER. 44.

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

Let these sayings sink down into your ears: [a]*for the Son of man shall be delivered into the hands of men.*

[And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And they departed thence, and passed through Galilee; and he would not that any man should know *it*. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day, Mark ix. 30, 31.]

[a] See on Matt. xvi. ver. 21.

VER. 45.

Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

[a]*But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.*

[But they understood not that saying, and were afraid to ask him, Mark ix. 32.]

[a] See on Mark ix. ver. 10.

VER. 46.

Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.

[a]*Then there arose a reasoning among them, which of them should be greatest.*

[At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest, Mark ix. 33, 34.]

[a] See on Matt. xviii. ver. 1. clause 2.

VER. 47.

Ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,

And Jesus, [a]*perceiving the thought of their heart, took a child, and set him by him,*

[And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Mark ix. 36.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 48.

Καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.

[a] *And said unto them, Whosoever shall receive this child in my name receiveth me: [b] and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.*

[And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 5. Whosoever shall receive one of such children in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me. If any man desire to be first, *the same* shall be last of all, and servant of all, Mark ix. 27. 35.]

[a] See on Matt. xviii. ver. 5.

[b] See on Matt. x. ver. 40.

VER. 49.

Ἀποκριθεὶς δὲ ὁ Ἰωάννης, εἶπεν· Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

[a] *And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.*

[And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us, Mark ix. 38.]

[a] See on Mark ix. ver. 38.

VER. 50.

Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

[a] *And Jesus said unto him, Forbid him not: for he that is not against us is for us.*

[But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part, Mark ix. 39, 40.]

[a] See on Mark ix. ver. 39.

VER. 51.

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

And it came to pass, when the time was come that he should be [a] received up, he steadfastly set his face to go to Jerusalem,

[a] See on Mark xvi. ver. 19. clause 2.

VER. 52.

Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.

And sent messengers before his face: and they went, and entered into a village of the [a] Samaritans, to make ready for him.

[a] See on Matt. x. ver. 5. clause 3.

VER. 53.

Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

[a] *And they did not receive him, because his face was as though he would go to Jerusalem.*

[a] Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9.

VER. 54.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησε;

And when his disciples James and John saw this, they said, Lord, [a] wilt thou that we command fire to come down from heaven, and consume them, [b] even as Elias did?

[a] And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;) 2 Sam. xxi. 2.

[b] Then the king sent unto him a captain of fifty with his fifty. And he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king bath said, Come down. And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered

and said unto them, if I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight, 2 Kings i. 9—14.

VER. 55.

Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς.

[a]*But he turned, and rebuked them, and said,* [b]*Ye know not what manner of spirit ye are of.*

[a] Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, James i. 19, 20. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18.

[b] The heart is deceitful above all *things*, and desperately wicked: Who can know it? Jer. xvii. 6.

VER. 56.

Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

For the Son of man is not come to destroy men's lives, but to save them. *And they went to another village.*

VER. 57.

Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

And it came to pass, that, as they went in the way, a certain man *said unto him, Lord, I will follow thee whithersoever thou goest.*

[And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest, Matt. viii. 19.]

VER. 58.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

[a]*And Jesus said unto him, Foxes have holes, and birds of the air* have *nests; but the Son of man hath not where to lay* his *head.*

[And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head, Matt. viii. 20.]

[a] See on Matt. viii. ver. 20.

VER. 59.

Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

[And another of his disciples said unto him, Lord, suffer me first to go and bury my father, Matt. viii. 21.]

VER. 60.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

Jesus said unto him, [a]*Let the dead bury their dead: but go thou and preach* [b]*the kingdom of God.*

[But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22.]

[a] See on Matt. viii. ver. 22.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 61.

Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

And another also said, Lord, I will follow thee; [a]*but let me first go bid them farewell, which are at home at my house.*

[a] Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto

him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 16—20.

VER. 62.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

And Jesus said unto him, [a] *No man, having put his hand to the plough, and looking back, is fit for* [b] *the kingdom of God.*

[a] Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 32, 33. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; Psal. lxxviii. 8—10. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

[b] See on Matt. iii. ver. 2. clause 2.

CHAP. X.—1.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

VER. 2.

Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

[a] *Therefore said he unto them, The harvest truly* is *great, but the labourers* are *few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

[a] See on Matt. ix. ver. 37, 38.

VER. 3.

Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

[a] *Go your ways: behold, I send you forth as lambs among wolves.*

[a] See on Matt. x. ver. 16.

VER. 4.

Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

[a] *Carry neither purse, nor scrip, nor shoes:* [b] *and salute no man by the way.*

[a] See on Matt. x. ver. 9, 10.

[b] And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on, Gen. xxiv. 33. And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away, that I may go to my master, 56. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child, 2 Kings iv. 29.

VER. 5.

Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

And [a] *into whatsoever house ye enter, first say, Peace be to this house.*

[a] See on Matt. x. ver. 12.

VER. 6.

Καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

And if the son of peace be there, your peace shall rest upon it: if not, [a] *it shall turn to you again.*

[a] But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom, Psal. xxxv. 13.

VER. 7.

Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

[a] *And in the same house remain, eating and drinking such things as they give:* [b] *for the labourer is worthy of his hire. Go not from house to house.*

[a] See on Matt. x. ver. 11.

[b] See on Matt. x. ver. 10. clause 3.

VER. 8.

Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν·

And into whatsoever city ye enter, and they receive you, [a] *eat such things as are set before you:*

[a] If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake, 1 Cor. x. 27.

VER. 9.

Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *And heal the sick that are therein, and say unto them,* [b] *The kingdom of God is come nigh unto you.*

[a] See on Matt. x. ver. 8. clause 1.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 10.

Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε·

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

VER. 11.

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the* [b] *kingdom of God* [c] *is come nigh unto you.*

[a] See on Matt. x. ver. 14. clause 2.

[b] See on Matt. iii. ver. 2. clause 2.

[c] For this commandment which I command thee this day, *it is* not hidden from thee, neither *is it* far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 11—14. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, Acts xiii. 20. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, 40, 41. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, 46.

VER. 12.

Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

[a] *But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.*

[a] See on Matt. x. ver. 15.

VER. 13.

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.

[a] *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

[a] See on Matt. xi. ver. 21.

VER. 14.

Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

[a] *But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.*

[a] See on Matt. xi. ver. 22.

VER. 15.

Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ.

[a] *And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.*

[a] See on Matt. xi. ver. 23.

VER. 16.

Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

[a] *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

[a] See on Matt. x. ver. 40.

VER. 17.

Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

VER. 18.

Εἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

And he said unto them, I beheld [a] *Satan* [b] *as lightning fall from heaven.*

[a] See on Matt. iv. ver. 1. clause 4.

[b] Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Of judgment, because the prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit, Rev. ix. 1. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death, xii. 7—11. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3.

VER. 19.

Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.

[a] *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:* [b] *and nothing shall by any means hurt you.*

[a] Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name, Psal. xci. 13, 14. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, Isa. xi. 8. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, Mark xvi. 18. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a vi-

per out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god, Acts xxviii. 3—6.

[b]But there shall not an hair of your head perish, Luke xxi. 18. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 20.

Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

[a] *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice,* [b] *because your names are written in heaven.*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2.

[b] And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and *with* other my fellow-labourers whose names *are* in the book of life, Phil. iv. 3. To the general assembly and church of the first-born, which are written in heaven, Heb. xii. 23. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works, xx. 12. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh

abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, xxi. 27.

VER. 21.

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ Πατήρ, ὅτι οὕτω εὐδοκία ἔμπροσθέν σου.

In that hour Jesus [a] *rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*

[At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26.]

[a] See on Matt. xi. ver. 25. 26.

VER. 22.

Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

[a] * *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and* he *to whom the Son will reveal* him.

* Many ancient copies add, *And turning to his disciples, he said,*

[All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27.]

[a] See on Matt. xi. ver. 27.

VER. 23.

Καὶ στραφεὶς πρὸς τοὺς μαθητὰς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε·

And he turned him unto his *disciples, and said privately,* * *Blessed* are *the eyes which see the things that ye see:*

[But blessed *are* your eyes, for they see; and your ears, for they hear, Matt. xiii. 16.]

[a] See on Matt. xiii. ver. 16.

VER. 24.

Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

For [a] *I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen* them; *and to hear those things which ye hear, and have not heard* them.

[For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*, Matt. xiii. 17.]

[a] See on Matt. xiii. ver. 17.

VER. 25.

Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

[a] *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?*

[a] See on Matt. xix. ver. 16.

VER. 26.

Ὁ δὲ εἶπε πρὸς αὐτὸν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

He said unto him, [a] *What is written in the law? how readest thou?*

[a] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 12.

VER. 27.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

And he answering said, [a] *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

[a] See on Matt. xxii. ver. 37. 39.

VER. 28.

Εἶπε δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

And he said unto him, [a] *Thou hast answered right: this do, and thou shalt live.*

[a] See on Matt. xix. ver. 17. clause 2.

VER. 29.

Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

But he, [a] *willing to justify himself, said unto Jesus, And who is my neighbour?*

[a] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts, Luke xvi. 15. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, Rom. x. 3.

VER. 30.

Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ λῃσταῖς περιέπεσεν· οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

VER. 31.

Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

And by chance there came down a certain [a] *Priest that way: and when he saw him, he passed by on the other side.*

[a] See on Matt. ii. ver. 4. clause 1.

VER. 32.

Ὁμοίως δὲ καὶ λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.

And likewise a [a] *Levite, when he was at the place, came and looked on him, and passed by on the other side.*

[a] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel, Numb. iii. 6—9. And I have taken the Levites for all the first-born of the children of Israel. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them. And the LORD spake unto Moses, saying, This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge, Numb. viii, 18—26.

VER. 33.

Σαμαρείτης δέ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη·

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

VER. 34.

Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

And went to him, *and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*

VER. 35.

Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ, τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

And on the morrow when he departed, he took out two *pence, *and gave* them *to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

* See Matt. xx. ver. 2. *margin.*

VER. 36.

Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

VER. 37.

Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.

And he said, He that shewed mercy on him. Then said Jesus unto him, [a]*Go, and do thou likewise.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 38.

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

Now it [a]*came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.*

[a] Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) John xi. 1, 2.

VER. 39.

Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

VER. 40.

Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

VER. 41.

Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·

And Jesus answered and said unto her, Martha, Martha, [a]*thou art careful and* [b]*troubled about many things:*

[a] But I would have you without carefulness, 1 Cor. vii. 32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

[b] See on Matt. vi. ver. 25.

VER. 42.

Ἑνὸς δέ ἐστι χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

But [a]*one thing is needful: and Mary hath* [b]*chosen that good part,* [c]*which shall not be taken away from her,*

[a] One *thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, Psal. xxvii. 4. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man, Eccl. xii. 13. And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

[b] I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live, Deut. xxx. 19. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. I have chosen the way of truth: thy judgments have I laid *before me*, Psal. cxix. 30.

[c] See on Matt. vi. ver. 20.

CHAP. XI.—VER. 1.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

And it came to pass, that as [a] *he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.*

[a] See on Matt. iv. ver. 6. clause 1.

VER. 2.

Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

And he said unto them, When ye [a] *pray, say,* [b] *Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth.*

[a] See on Matt. vi. ver. 5. clause 1.

[b] See on Matt. vi. ver. 9, 10.

VER. 3.

Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

Give us * [a] *day by day our daily bread:*

* Or, *for the day.*

[a] See on Matt. vi. ver. 11.

VER. 4.

Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

[a] *And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

[a] See on Matt. vi. ver. 12 and 13, clauses 1, 2.

VER. 5.

Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους·

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

VER. 6.

Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

For a friend of mine * *in his journey is come to me, and I have nothing to set before him.*

* Or, *out of his way.*

VER. 7.

Κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου, μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

VER. 8.

Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

And I say unto you, [a] *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

[a] See on Matt. vii. ver. 7.

VER. 10.

Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

[a] *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

[a] See on Matt. vii. ver. 8.

VER. 11.

Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθῦν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

[a] *If a son shall ask bread of any of you that is a father, will he give him a stone? or if* he ask *a fish, will he for a fish give him a serpent?*

[a] See on Matt. vii. ver. 9, 10.

VER. 12.

Ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

Or if he shall ask an egg, will he **offer him a scorpion?*

* Gr. *give.*

VER. 13.

Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

[a] *If ye then, being evil, know how to give good gifts unto your children, how much more shall* your *heavenly Father give the* [b]*Holy Spirit to them that ask him?*

[a] See on Matt. vii. ver. 11.

[b] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men, Matt. xii. 31. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 19. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. And the Holy Ghost descended in a bodily shape like a dove upon him, iii. 22. For the Holy Ghost shall teach you in the same hour what ye ought to say, xii. 12. But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, Acts i. 2. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Thou hast not lied unto men, but unto God, v. 3, 4. And we are his witnesses of these things; and *so* is also the Holy Ghost, whom God hath given to them that obey him, v. 32. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye, vii. 11. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, xv. 28. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 23. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, 28. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles, xxi. 11. Well spake the Holy Ghost by Esaias the prophet, xxviii. 25. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, Heb. x. 15. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 14.

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.

And [a] *he was casting out a devil, and it was dumb.* [b] *And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. ix. ver. 33.

VER. 15.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

[a] *But some of them said, He casteth out devils through* *Beelzebub the chief of the devils.*

* Gr. *Beelzebul*, and so ver. 18, 19.
[a] See on Matt. xii. ver. 24.

VER. 16.

Ἕτεροι δὲ πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

[a] *And others, tempting* him, *sought of him a sign from heaven.*

[a] See on Matt. xii. ver. 38. clause 3.

VER. 17.

Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

But he, [a] *knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house* divided *against a house, falleth.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

[a] *If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.*

[a] See on Matt. xii. ver. 25, 26.

VER. 19.

Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.

[a] *And if I by Beelzebub cast out devils, by whom do your sons cast* them *out? therefore shall they be your judges.*

[a] See on Matt. xii. ver. 27.

VER. 20.

Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

[a] See on Matt. xii. ver. 28.

VER. 21.

Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ·

[a] *When a strong man armed keepeth his palace, his goods are in peace:*

[a] And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. ver. 26.

VER. 22.

Ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

[a] *But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

[a] See on Matt. xii. ver. 29.

VER. 23.

Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

[a] *He that is not with me is against me: and he that gathereth not with me, scattereth.*

[a] See on Matt. xii. ver. 30.

VER. 24.

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον.

[a] *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.*

[a] See on Matt. xii. ver. 43, 44.

VER. 25.

Καὶ ἐλθὼν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

And when he cometh, he findeth it swept and garnished.

VER. 26.

Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

[a] *Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.*

[a] See on Matt. xii. ver. 45.

VER. 27.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

VER. 28.

Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν.

But he said, Yea, [a] rather blessed are they that hear the word of God, and keep it.

[a] See on Matt. vii. ver. 21.

VER. 29.

Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

And when the people were gathered thick together, he began to say, [a] This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet.

[a] See on Matt. xii. ver. 39.

VER. 30.

Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

[a] *For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.*

[a] See on Matt. xii. ver. 40.

VER. 31.

Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.

[a] *The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

[a] See on Matt. xii. ver. 42.

VER. 32.

Ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

[a] *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

[a] See on Matt. xii. ver. 41.

VER. 33.

Οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

[a] *No man, when he hath lighted a candle, putteth it in a secret place, neither under a * bushel, but on a candlestick, that they which come in may see the light.*

* See Matt. v. ver. 15. *Margin.*

[a] See on Matt. v. ver. 15.

VER. 34.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός, ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔστιν· ἐὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

[a] *The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but*

when thine eye *is evil, thy body also* is *full of darkness.*

[a] See on Matt. vi. ver. 22, 23.

VER. 35.

Σκόπει οὖν μὴ τὸ φῶς, τὸ ἐν σοὶ, σκότος ἐστίν.

[a] *Take heed therefore that the light which is in thee be not darkness.*

[a] There is a way that seemeth right unto a man; but the end thereof *are* the ways of death, Prov. xvi. 25. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 20, 21. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it;* the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 8, 9. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? John ix. 39, 40. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 22, 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain, iii. 18—20. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 36.

Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τι μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

[a] *If thy whole body therefore* be *full of light, having no part dark, the whole shall be full of light, as when* [*] *the bright shining of a candle doth give thee light.*

[*] Gr. *A candle by it's bright shining.*

[a] O how love I thy law! it *is* my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients; because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word *is* a lamp unto my feet, and a light unto my path, Psal. cxix. 97—105. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, Prov. i. 5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding: If thou seek-

est her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil *man*, from the man that speaketh froward things, ii. 1—12. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, iv. 18. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old, Matt. xiii. 51, 52. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 25.

VER. 37.

Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

And as he spake, a certain [a] *Pharisee besought him to dine with him: and he went in, and sat down to meat.*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 38.

Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

And when the Pharisee saw it, [a]*he marvelled that he had not first washed before dinner.*

[a] See on Mark vii. ver. 3.

VER. 39.

Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

[a] *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.*

[a] See on Matt. xxiii. ver. 25.

VER. 40.

Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

Ye fools! did not he that made that which is without, make that which is within also?

VER. 41.

Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

But rather [a] *give alms* * *of such things as ye have, and, behold,* [b] *all things are clean unto you.*

* Or, *as you are able.*

[a] See on Matt. v. ver. 42. clause 1.

[b] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ: *is* acceptable to God and approved of men, Rom. xiv. 14—18. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

VER. 42.

Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

But [a] *woe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*

[Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.]

[a] See on Matt. xxiii. ver. 23.

VER. 43.

Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

Woe unto you, Pharisees! for [a] *ye love the uppermost seats in the synagogues, and greetings in the markets.*

[And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 6, 7.]

[a] See on Matt. xxiii. ver. 6, 7.

VER. 44.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

[a] *Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over* them *are not aware* of them.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness, Matt. xxiii. 27.]

[a] See on Matt. xxiii. ver. 27.

VER. 45.

Ἀποκριθεὶς δέ τις τῶν νομικῶν, λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

VER. 46.

Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

And he said, Woe unto you also ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

[For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4.]

[a] See on Matt. xxiii. ver. 4.

VER. 47.

Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

Woe unto you! for ye build the sepulchres of the prophets; [a] *and your fathers killed them.*

[Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, Matt. xxiii. 29, 30.]

[a] See on Matt. xxi. ver. 35.

VER. 48.

Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

[Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 31.]

VER. 49.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας, καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

[a] *Therefore also said the wisdom of God, I will send them prophets and apostles, and* some *of them they shall slay and persecute;*

[Wherefore, behold, I send unto you prophets, and wise men, and Scribes: and *some* of them ye shall

kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city, Matt. xxiii. 34.]

[a] See on Matt. xxiii. ver. 34.

VER. 50.

Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης·

[a] *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*

[That upon you may come all the righteous blood shed upon the earth, Matt. xxiii. 35.]

[a] See on Matt. xxiii. ver. 35. clause 1.

VER. 51.

Ἀπὸ τοῦ αἵματος Ἄβελ, ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

[a] *From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.*

[From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar, Matt. xxiii. 35.]

[a] See on Matt. xxiii. ver. 35. clause 2.

VER. 52.

Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

[a] *Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye* [*] *hindered.*

[*] Or, *forbad.*

[But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, Matt. xxiii. 13.]

[a] See on Matt. xxiii. ver. 13.

VER. 53.

Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

VER. 54.

Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

[a] *Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.*

[a] See on Matt. xxii. ver. 15.

CHAP. XII.—VER. 1.

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

In the mean time, when there were gathered together [a] *an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,* [b] *Beware ye of the leaven of the Pharisees which is hypocrisy.*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. xvi. ver. 6.

VER. 2.

Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

[a] *For there is nothing covered that shall not be revealed; neither hid, that shall not be known.*

[a] See on Matt. x. ver. 26.

VER. 3.

Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

[a] *Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.*

[a] See on Matt. x. ver. 27.

VER. 4.

Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

[a] *And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.*

[a] See on Matt. x. ver. 28. clause 1.

VER. 5.

Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

[a] *But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.*

[a] See on Matt. x. ver. 28. clauses 2, 3.

VER. 6.

Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ·

[a] *Are not five sparrows sold for two* *farthings? and not one of them is forgotten before God:*

* See Matt. x. ver. 29. *margin.*

[a] See on Matt. x. ver. 29.

VER. 7.

Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

[a] *But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.*

[a] See on Matt. x. ver. 30, 31.

VER. 8.

Λέγω δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ·

[a] *Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:*

[a] See on Matt. x. ver. 32.

VER. 9.

Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

[a] *But he that denieth me before men, shall be denied before the angels of God.*

[a] See on Matt. x. ver. 33.

VER. 10.

Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

[a] *And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.*

[a] See on Matt. xii. ver. 32.

VER. 11.

Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·

[a] *And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:*

[a] See on Matt. x. ver. 19.

VER. 12.

Τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

[a] *For the Holy Ghost shall teach you in the same hour what ye ought to say.*

[a] See on Matt. x. ver. 20.

VER. 13.

Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

VER. 14.

Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

[a] *And he said unto him, Man, who made me a judge or a divider over you?*

[a] Jesus answered, My kingdom is not of this world, John xviii. 36.

VER. 15.

Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

And he said unto them, [a] *Take heed, and beware of covetousness:* [b] *for a man's life consisteth not in the abundance of the things which he possesseth.*

[a] See on Matt. xiii. ver. 22.

[b] A little that a righteous man hath *is* better than the riches of many wicked, Psal. xxxvii. 16. Better *is* little with the fear of the LORD, than great treasure, and trouble therewith, Prov. xv. 16. How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit, Eccles. iv. 6. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall

drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 25, 26. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 6—11.

VER. 16.

Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

And he spake a [a] *parable unto them, saying,* [b] *The ground of a certain rich man brought forth plentifully:*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] The tabernacles of robbers prosper, and they that provoke God are secure: into whose hand God bringeth *abundantly*, Job xii. 6. For I was envious at the foolish, *when* I saw the prosperity of the wicked. For *there are* no bands in their death; but their strength *is* firm. They *are* not in trouble *as other* men; neither are they plagued like *other* men. Therefore pride compasseth them about as a chain; violence covereth them *as* a garment. Their eyes stand out with fatness: they have more than heart could wish, Psal. lxxiii. 3—7. Behold, these *are* the ungodly who prosper in the world; they increase *in* riches, 12. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

VER. 17.

Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

VER. 18.

Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθά μου.

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

VER. 19.

Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ, ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and *be merry.*

VER. 20.

Εἶπε δὲ αὐτῷ ὁ Θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

But God said unto him, [a] *Thou fool! this night* * *thy soul shall be required of thee:* [b] *then whose shall those things be which thou hast provided?*

* Or, *do they require thy soul.*

[a] God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness, Psal. lii. 5—7. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

[b] Though he heap up silver as the dust, and prepare raiment as the clay: He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver, Job xxvii. 16, 17. Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them, Psal. xxxix. 6. Be not thou afraid when

one is made rich, when the glory of his house is increased: For, when he dieth, he shall carry nothing away; his glory shall not descend after him; Though, while he lived, he blessed his soul: (and *men* will praise thee when thou doest well to thyself:) He shall go to the generation of his fathers: they shall never see light, xlix. 16—19.

VER. 21.

Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

[a] *So is he that layeth up treasure for himself, and is not* [b]*rich towards God.*

[a]Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

[b] Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.]

VER. 22.

Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε.

And he said unto his disciples, Therefore I say unto you, [a] *Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.*

[Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, Matt. vi. 25.]

[a] See on Matt. vi. ver. 25. 31.

VER. 23.

Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.

The life is more than meat, and the body is more *than raiment.*

[Is not the life more than meat, and the body than raiment? Matt. vi. 25.]

VER. 24.

Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

[a] *Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?*

[Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. v. 26.]

[a] See on Matt. vi. ver. 26.

VER. 25.

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

[a] *And which of you with taking thought can add to his stature one cubit?*

[Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.]

[a] See on Matt. vi. ver. 27.

VER. 26.

Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

If ye then be not able to do that thing which is least, why take ye thought for the rest?

VER. 27.

Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

[a] *Consider the lilies how they grow; they toil not, they spin not? and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.*

[Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these, Matt. vi. 28, 29.]

[a] See on Matt. vi. ver. 28, 29.

VER. 28.

Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

[a] *If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more* will he clothe *you, O ye of little faith?*

[Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Matt. vi. 30.]

[a] See on Matt. vi. ver. 30.

VER. 29.

Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε.

[a] *And seek not ye what ye shall eat, or what ye shall drink,* * *neither be ye of doubtful mind.*

* Or. *live not in careful suspense.*

[Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt. vi. 31.]

[a] See on Matt. vi. ver. 31.

VER. 30.

Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

[a] *For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*

[(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things, Matt. vi. 32.]

[a] See on Matt. vi. ver. 32.

VER. 31.

Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

[a] *But rather seek ye the kingdom of God; and all these things shall be added unto you.*

[But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33.]

[a] See on Matt. vi. ver. 33.

VER. 32.

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

Fear not, [a] *little flock; for it is* [b] *your Father's* [c] *good pleasure* [d] *to give you the kingdom.*

[a] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life; and few there be that find it, Matt. vii. 14. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16.]

[b] See on Matt. v. ver. 9. clause 3.

[c] See on Matt. xviii. ver. 14.

[d] See on Matt. xxv. ver. 34. clause 3.

VER. 33.

Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

[a] *Sell that ye have, and* [b] *give alms;* [c] *provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

[a] See on Matt. xix. ver. 21. clause 2.

[b] See on Matt. v. ver. 42. clause 1.

[c] See on Matt. vi. ver. 20.

VER. 34.

Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

[a] *For where your treasure is, there will your heart be also.*

[a] See on Matt. vi. ver. 21.

VER. 35.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι·

[a] *Let your loins be girded about, and* [b] your *lights burning;*

[a] Stand therefore, having your loins girt about with truth, and having on

the breast-plate of righteousness, Eph. vi. 14. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

[b] See on Matt. xxv. ver. 1. clauses 2, 3.

VER. 36.

Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

And ye yourselves [a] *like unto men that wait for their lord,* [b] *when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

[a] See on Matt. xxiv. ver. 42.

[b] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 1—13.

VER. 37.

Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

[a] *Blessed* are *those servants whom the lord, when he cometh,* [b] *shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

[a] See on Matt. xxiv. ver. 46.

[b] See on Matt. xxiv. ver. 42.

VER. 38.

Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

[a] *And if he shall come in the second watch, or come in the third watch, and find* them *so, blessed are those servants.*

[a] Watch therefore: for ye know not what hour your Lord doth come, Matt. xxv. 42.

VER. 39.

Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

[a] *And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*

[a] See on Matt. xxiv. ver. 43.

VER. 40.

Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

[a] *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

[a] See on Matt. xxiv. ver. 44.

VER. 41.

Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

VER. 42.

Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

[a] *And the Lord said, Who then is that faithful and wise steward, whom* his *lord shall make ruler over his household, to give* them their *portion of meat in due season?*

[a] See on Matt. xxiv. ver. 45.

VER. 43.

Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

[a] *Blessed* is *that servant, whom his lord, when he cometh, shall find so doing.*

[a] See on Matt. xxiv. ver. 46.

VER. 44.

Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

[a] *Of a truth I say unto you, That he will make him ruler over all that he hath.*

[a] See on Matt. xxiv. ver. 47.

VER. 45.

Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·

[a] *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;*

[a] See on Matt. xxiv. ver. 48, 49.

VER. 46.

Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

[a] *The lord of that servant will come in a day when he looketh not for* him, *and at an hour when he is not aware, and will* * *cut him in sunder, and will appoint him his portion with the unbelievers.*

* Or, *cut him off.*

[a] See on Matt. xxiv. ver. 50, 51.

VER. 47.

Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.

And that servant, [a] *which knew his lord's will, and prepared not* himself, *neither did according to his will, shall be beaten with many* stripes.

[a] But the soul that doeth *ought* presumptuously, *whether he be* horn in the land, or a stranger, the same reproacheth the LORD; and that soul shall he cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him, Numb. xv. 30, 31. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 11. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin, James iv. 17.

VER. 48.

Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθετο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

[a] *But he that knew not, and did commit things worthy of stripes, shall be beaten with few* stripes. [b] *For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

[a] And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity, Lev. v. 17. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another;) In the day when the God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 12—16.

[b] See on Matt. xii. ver. 12.

VER. 49.

Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

[a] *I am come to send fire on the earth; and what will I if it be already kindled?*

[a] See on verses 51—53.

VER. 50.

Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ;

But [a] *I have a baptism to be baptized with; and how am I* * *straitened till it be accomplished!*

*Or, *pained.*

[a] Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*, Heb. x. 5—10.

VER. 51.

Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

[a] *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*

[a] See on Matt. x. ver. 34.

VER. 52.

Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί.

For from henceforth there shall be five in one house divided, three against two, and two against three.

VER. 53.

Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

[a] *The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.*

[a] See on Matt. x. ver. 35, 36.

VER. 54.

Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

VER. 55.

Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

VER. 56.

Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

[a] *Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*

[a] See on Matt. xvi. ver. 3.

VER. 57.

Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

Yea, and why even of yourselves judge ye not what is right?

VER. 58.

Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν.

[a]*When thou goest with thine adversary to the magistrate,* as thou art *in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.*

[a] See on Matt. v. ver. 25.

VER. 59.

Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

[a]*I tell thee, thou shalt not depart thence, till thou hast paid the very last* *mite.*

* See Mark xii. ver. 42. *margin.*

[a] See on Matt. v. ver. 26.

CHAP. XIII.—VER. 1.

Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

[a]*There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.*

[a] After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 37.

VER. 2.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

And Jesus answering said unto them, [a]*Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?*

[a] What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9.—12.

VER. 3.

Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.

I tell you, Nay: but except ye [a]*repent, ye shall all likewise* [b]*perish.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Matt. iii. ver. 10. clause 4. and 12. clause 5.

VER. 4.

Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὠφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ;

Or those eighteen, upon whom the tower of Siloam fell, and slew them, [a]*think ye that they were* * *sinners above all men that dwelt in Jerusalem?*

* Or, *debtors.*

[a] See on ver. 2.

VER. 5.

Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

[a]I tell you, Nay: but except ye repent, ye shall all likewise perish.

[a] See on ver. 3.

VER. 6.

Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

He spake also this parable: A certain man *had a fig-tree planted in his* [a]*vineyard;* [b]*and he came and sought fruit thereon,* [c]*and found none.*

[a] See on Matt. xxi. ver. 33. clause 2.

[b] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, Psal. i. 3. Bring forth therefore fruits meet for repentance, Matt. iii. 8. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through

the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 1—5. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life, vi. 22. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6.

[c] Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 18—22.

VER. 7.

Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ;

Then said he unto the dresser of his vineyard, [a] *Behold, these three years I come seeking fruit on this fig-tree, and find none:* [b] *cut it down; why cumber eth it the ground?*

[a] See on Rom. ii. ver. 4. clause 3.
[b] See on Matt. iii. ver. 10. clause 4.

VER. 8.

Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν·

And he answering said unto him, Lord, [a] *let it alone this year also, till I shall dig about it, and dung* it:

[a] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25.

VER. 9.

Κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

And if it bear fruit, well: *and if not,* then *after that thou shalt cut it down.*

VER. 10.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

And he was [a] *teaching in one of the synagogues on the Sabbath.*

[a] See on Matt. iv. ver. 23. clause 2.

VER. 11.

Καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

VER. 12.

Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

And when Jesus saw her, he called her to him, *and said unto her,* [a] *Woman, thou art loosed from thine infirmity.*

[a] See on Matt. iv. ver. 23. clause 4. and viii. ver. 3. clause 2.

VER. 13.

Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

And he [a] *laid* his *hands on her: and immediately she was made straight, and* [b] *glorified God.*

[a] See on Matt. viii. ver. 15.

[d] See on Matt. ix. ver. 8.

VER. 14.

Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

And the ruler of the synagogue [a] *answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.*

[a] Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee! cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28.

VER. 15.

Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ, ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;

The Lord then answered him, and said, [a] Thou *hypocrite,* [b] *doth not each one of you on the sabbath loose his ox or* his *ass from the stall, and lead* him *away to watering?*

[a] See on Matt. vi. ver. 2. clause 2.

[b] See on Matt. xii. ver. 11.

VER. 16.

Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

VER. 17.

Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

And when he had said these things, [a] *all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.*

[a] See on Matt. xxii. ver. 46.

VER. 18.

Ἔλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

[a] *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?*

[And he said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? Mark iv. 30.]

[a] See on Mark iv. ver. 30.

VER. 19.

Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὐξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

[a] *It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*

[Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof, Matt. xiii. 31, 32. *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so

that the fowls of the air may lodge under the shadow of it, Mark iv. 31, 32.]

[a] See on Matt. xiii. ver. 31, 32.

VER. 20.

Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;

And again he said, Whereunto shall I liken the kingdom of God?

VER. 21.

Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

[a] *It is like leaven, which a woman took and hid in three* * *measures of meal, till the whole was leavened.*

* See Matt. xiii. ver. 33. *margin.*

[Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened, Matt. xiii. 33.]

[a] See on Matt. xiii. ver. 33.

VER. 22.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

VER. 23.

Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·

Then said one unto him, Lord, are there few that be saved? And he said unto them,

VER. 24.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

[a] *Strive to enter in at the strait gate:* [b] *for many, I say unto you, will seek to enter in, and shall not be able.*

[a] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12. See also on Matt. vii. ver. 13. clause 1. and ver. 14.

[b] Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 24—28. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high, Isa. lviii. 2—4. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 31—33.

VER. 25.

Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

[a] *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to*

knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

[a] See on Matt. xxv. ver. 10—12.

VER. 26.

Τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

Then shall ye begin to say, [a] *We have eaten and drunk in thy presence, and thou hast taught in our streets.*

[a] See on Matt. vii. ver. 22. clause 2.

VER. 27.

Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

[a] *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

[a] See on Matt. vii. ver. 23.

VER. 28.

Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

[a] *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

[a] See on Matt. viii. ver. 12.

VER. 29.

Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

[a] *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

[a] See on Matt. viii. ver. 11.

VER. 30.

Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι.

[a] *And, behold, there are last which shall be first, and there are first which shall be last.*

[a] See on Matt. xix. ver. 30.

VER. 31.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἔξελθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

And he said unto them, Go ye, and tell that [a] *fox, Behold,* [b] *I cast out devils, and* [c] *I do cures to-day and to-morrow, and the third day I shall be perfected.*

[a] See on Matt. iii. ver. 7. clause 2.
[b] See on Matt. iv. ver. 24. clause 4.
[c] See on Matt. iv. ver. 23. clause 4.

VER. 33.

Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.

Nevertheless [a] *I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.*

[a] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest, John iv. 34, 35. I must work the works of him that sent me, while it is day: the night cometh, when no man can work, ix. 4.

VER. 34.

Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

[a] *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen* doth gather *her brood under* her *wings, and ye would not!*

[O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Matt. xxiii. 37.]

[a] See on Matt. xxiii. ver. 37.

VER. 35.

Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐμή με ἴδητε ἕως ἂν ἥξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

[a] *Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*

[Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, Matt. xxiii. 38, 39.]

[a] See on Matt. xxiii. ver. 38, 39.

CHAP. XIV.—VER. 1.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

VER. 2.

Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

And behold, there was a certain man before him which had the dropsy.

VER. 3.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν.

And Jesus answering, spake unto the lawyers and Pharisees, saying, [a] *Is it lawful to heal on the sabbath day?*

[a] See on Mark iii. ver. 4.

VER. 4.

Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε.

And they held their peace. [a] *And he took him, and healed him, and let him go;*

[a] See on Matt. iv. ver. 23. clause 4.

VER. 5.

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς, εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν, ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

[a] *And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

[a] See on Matt. xii. ver. 11.

VER. 6.

Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

And they could not answer him again to these things.

VER. 7.

Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,

And he put forth a [a] *parable to those which were bidden, when he marked how* [b] *they chose out the chief rooms; saying unto them,*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] See on Matt. xxiii. ver. 6.

VER. 8.

Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὸν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ·

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

VER. 9.

Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

VER. 10.

Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

VER. 11.

Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

[a] *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

[a] See on Matt. xxiii. ver. 12.

VER. 12.

Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.

VER. 13.

Ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς.

But when thou makest a feast, [a] *call the poor, the maimed, the lame, the blind:*

[a] See on Matt. v. ver. 42. clause 1.

VER. 14.

Καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

[a] *And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at* [b] *the resurrection of the just.*

[a] Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 10. Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, Psal. xli. 1—3. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, cxii. 5—9. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, Prov. xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy rere-ward. Then shalt thou call, and the LORD shall answer: thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 6—11. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hun-

gered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 34—40. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, Luke xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19.

[b] See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And when one of them that sat at meat with him heard these things, he said unto him, [a] *Blessed is he that shall eat bread in the kingdom of God.*

[a] And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9.

VER. 16.

Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·

Then said he unto him, [a] *A certain man made a great supper, and bade many:*

[The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2.]

[a] See on Matt. xxii. ver. 2. clause 2.

VER. 17.

Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

[a] *And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.*

[And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3.]

[a] See on Matt. xxii. ver. 3.

VER. 18.

Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

[a] *And they all with one* consent *began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

[But they made light of *it*, and went their ways, one to his farm, and another to his merchandise, Matt. xxii. 5.]

[a] See on Matt. xxii. ver. 5.

VER. 19.

Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.

[a] *And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.*

[a] See on Matt. xxii. ver. 5.

VER. 20.

Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

[a] *And another said, I have married a wife, and therefore I cannot come.*

[a] See on Matt. xxii. ver. 5.

VER. 21.

Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

So that servant came, and shewed his lord these things. Then [a] *the master of the house being angry said to his servant,* [b] *Go out quickly into the streets*

and lanes of the city, and bring in hither [c] *the poor, and the maimed, and the halt, and the blind.*

[And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways; and as many as ye shall find, bid to the marriage, Matt. xxii. 6—9.]

[a] See on Matt. xxi. ver. 41. clause 1.

[b] See on Matt. xxii. ver. 9.

[c] See on Matt. ix. ver. 12.

VER. 22.

Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

[a] *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*

[a] See on Matt. xiii. ver. 47.

VER. 23.

Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.

And the lord said unto the servant, [a] *Go out into the highways and hedges, and compel* them *to come in, that my house may be filled.*

[So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, Matt. xxii. 10.]

[a] See on Matt. viii. ver. 11. clause 1.

VER. 24.

Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων, γεύσεταί μου τοῦ δείπνου.

For I say unto you, That [a] *none of those men which were bidden shall taste of my supper.*

[a] See on Matt. xxii. ver. 7. clause 2.

VER. 25.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς.

And there went [a] *great multitudes with him: and he turned, and said unto them,*

[a] See on Matt. iv. ver. 24. clause 1.

VER. 26.

Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μαθητὴς εἶναι.

[a] *If any* man *come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

[a] See on Matt. x. ver. 37—39.

VER. 27.

Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.

[a] *And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

[a] See on Matt. x. ver. 38.

VER. 28.

Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;

For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient *to finish it?*

VER. 29.

Ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

VER. 30.

Λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχυσεν ἐκτελέσαι.

Saying, This man began to build, and was not able to finish.

VER. 31.

Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able

with ten thousand to meet him that cometh against him with twenty thousand?

VER. 32.

Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας, ἐρωτᾷ τὰ πρὸς εἰρήνην.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

VER. 33.

Οὕτως οὖν, πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι, οὐ δύναταί μου εἶναι μαθητής.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

VER. 34.

Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

[a] *Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?*

[a] See on Matt. v. ver. 13.

VER. 35.

Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.—VER. 1.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

[a] *Then drew near unto him all the Publicans and sinners for to hear him.*

[a] See on Matt. ix. ver. 10.

VER. 2.

Καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

[a] *And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.*

[a] See on Matt. ix. ver. 11.

VER. 3.

Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

And he spake this [a] *parable unto them, saying,*

[a] See on Matt. xiii. ver. 3. clause 1.

VER. 4.

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;

[a] *What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

[a] See on Matt. xviii. ver. 12.

VER. 5.

Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων;

[a] *And when he hath found it, he layeth it on his shoulders, rejoicing.*

[a] See on Matt. xviii. ver. 13.

VER. 6.

Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός·

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

VER. 7.

Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

I say unto you, that likewise joy shall be in heaven over one sinner that [a] *repenteth, more than over ninety and nine just persons, which need no repentance.*

[a] See on Matt. iii. ver. 2. clause 1.

VER. 8.

Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ;

Either what woman, having ten * *pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?*

* *Drachma*, here translated *a piece of silver*, is the eighth of an ounce,—and is equal to the Roman penny.

VER. 9.

Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ

τὰς γείτονας, λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

And when she hath found it, she calleth her *friends and* her *neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

VER. 10.

Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

VER. 11.

Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς·

And he said, A certain man had two sons:

VER. 12.

Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

And the younger of them said to his *father, Father, give me the portion of goods that falleth* to me. *And he divided unto them* his *living.*

VER. 13.

Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς, ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

And not many days after the younger son gathered all together, [a] *and took his journey into a far country, and there* [b] *wasted his substance with riotous living.*

[a] Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us:* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, Eph. ii. 11—17.

[b] For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*, 1 Pet. iv. 3, 4.

VER. 14.

Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

VER. 15.

Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

VER. 16.

Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κεράτιων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

VER. 17.

Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

And [a] *when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*

[a] Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth, Jer. xxxi. 19. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did

help her: the adversaries saw her, *and* did mock at her sabbaths, Lam. i. 7.

VER. 18.

Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου,

[a] *I will arise and go to my father, and will say unto him,* [b] *Father,* [c] *I have sinned against heaven, and before thee,*

[a] O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips, Hos. xiv. 1, 2.

[b] See on Matt. v. ver. 16. clause 3.

[c] See on Matt. iii. ver. 6. clause 2.

VER. 19.

Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

[a] *And am no more worthy to be called thy son: make me as one of thy hired servants.*

[a] Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6.

VER. 20.

Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

[a] *And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

[a] And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul: That then the LORD thy God will turn thy captivity, and have compassion upon thee, Deut. xxx. 1—3. For God speaketh once, yea, twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 14—28. For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. But thou, O LORD, *art* a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth, 15. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep *his anger* for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him, ciii. 8—11. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. For I will not contend

for ever, neither will I be always wroth; for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners, lvii. 16—18. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the LORD, Jer. xxxi. 20. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19.

VER. 21.

Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

And the son said unto him, [a]*Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

[a] See on ver. 18. clauses 2, 3.

VER. 22.

Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

But the father said to his servants, [a]*Bring forth the best robe, and put it on him; and put* [b]*a ring on his hand, and* [c] *shoes on his feet:*

[a] See on Matt. xxii. ver. 11. clause 2.

[b] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 13. To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, Rev. ii. 17.

[c] Stand, therefore,—having your feet shod with the preparation of the gospel of peace, Eph. vi. 14, 15.

VER. 23.

Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν·

[a] *And bring hither the fatted calf, and kill* it: *and let us eat, and be merry:*

[a] See on Matt. xxii. ver. 4. clause 2.

VER. 24.

Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

For this my son was [a] *dead, and is alive again;* [b] *he was lost, and is found.* [c] *And they began to be merry.*

[a] See on Matt. viii. ver. 22. clause 2.

[b] See on Matt. xviii. ver. 12. clause 1.

[c] Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26.

VER. 25.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

VER. 26.

Καὶ προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα.

And he called one of the servants, and asked what these things meant.

VER. 27.

Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

VER. 28.

Ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

[a] *And he was angry, and would not go in:* [b] *therefore came his father out, and entreated him.*

[a] See on Matt. xx. ver. 11.

[b] The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 29.

Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

And he answering, said to his father, [a] *Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:*

[a] See on Matt. xx. ver. 12. clause 2.

VER. 30.

Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

[a] *But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

[a] See on Matt. xx. ver. 11.

VER. 31.

Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σά ἐστιν.

And he said unto him, Son, thou art ever with me, [a] *and all that I have is thine.*

[a] Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom, as concerning the flesh, Cbrist *came*, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

VER. 32.

Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

[a] *It was meet that we should make merry, and be glad: for this thy brother was* [b] *dead, and is alive again; and was* [c] *lost, and is found.*

[a] See on Matt. xii. ver. 18. clause 5.

[b] See on Matt. viii. ver. 22. clause 2.

[c] See on Matt. xviii. ver. 12. clause 1.

CHAP. XVI.—VER. 1.

Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

And he said also unto his disciples, [a] *There was a certain rich man, which had* [b] *a steward; and the same was accused unto him that he had wasted his goods.*

[a] See on Matt. xviii. ver. 23.

[b] See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

And he called him, and said unto him, How is it that I hear this of thee? [a] *give an account of thy stewardship;* [b] *for thou mayest be no longer steward.*

[a] See on Matt. xviii. ver. 23. clause 2.

[b] For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him, Luke xix. 26.

VER. 3.

Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

VER. 4.

Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

VER. 5.

Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

So he called every one of his lord's debtors unto him, *and said unto the first, How much owest thou unto my lord?*

VER. 6.

Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράψον πεντήκοντα.

And he said, An hundred *measures *of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*

*The word *Batus* in the original containeth nine gallons three quarts: See Ezek. xlv. 10, 11, 14.

VER. 7.

Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.

Then said he to another, And how much owest thou? And he said, An hundred *measures *of wheat. And he said unto him, Take thy bill, and write fourscore.*

*The word here interpreted *a measure* in the original containeth about fourteen bushels and a pottle.

VER. 8.

Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than [a] *the children of light.*

[a] While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 36. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, Eph. v. 8. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

And I say unto you, [a] *Make to yourselves friends of the* **mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations.*

*Or, *riches.*

[a] See on Matt. xxv. ver. 35, 36.

VER. 10.

Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

VER. 11.

Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

If therefore ye have not been faithful in the unrighteous **mammon, who will commit to your trust* [a] *the true* riches?

*Or, *riches.*

[a] See on Matt. vi. ver. 20.

VER. 12.

Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

VER. 13.

Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

[a] *No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

[a] See on Matt. vi. ver. 24.

VER. 14.

Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

And the [a] *Pharisees also, who were covetous, heard all these things: and they derided him.*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

And he said unto them, [a] *Ye are they which justify yourselves before men;*

[b] *but God knoweth your hearts: [c]for that which is highly esteemed among men is abomination in the sight of God.*

[a] See on Matt. vi. ver. 1. clause 1.

[b] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts. and understandeth all the imaginations of the thoughts, 1 Chron. xxviii. 9. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, xxix. 17. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins, Psal. vii. 9. They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight, Prov. xi. 20. I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4.

[c] Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it *is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 10—17. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream, Amos v. 21—24.

VER. 16.

Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

[a] *The law and the prophets* were *until John: since that time the kingdom of God is preached, and every man presseth into it.*

[a] See on Matt. xi. ver. 12.

VER. 17.

Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

[a] *And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

[a] See on Matt. v. ver. 18.

VER. 18.

Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

[a] *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from* her *husband committeth adultery.*

[a] See on Matt. v. ver. 32. clause 2.

VER. 19.

Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

VER. 20.

Πτωχὸς δέ τις ὄνομα Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος·

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

VER. 21.

Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

VER. 22.

Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη·

And it came to pass, that the beggar died, and [a] *was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 23.

Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

[a] *And in* [b] *hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

[a] See on Matt. iii. ver. 10. clause 1.

[b] See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 24.

Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for [a] *I am tormented in this flame.*

[a] See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 25.

Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

But Abraham said, Son, remember that [a] *thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now* [b] *he is comforted, and thou art tormented.*

[a] See on Matt. xix. ver. 23.

[b] He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 20. There remaineth therefore a rest to the people of God, Heb. iv. 9. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 3, 4.

VER. 26.

Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ

ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

VER. 27.

Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

VER. 28.

Ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

For I have five brethren; that he may testify unto them, lest they also come into [a] *this place of torment.*

[a] See on Matt. xxv. ver. 46. clause 1.

VER. 29.

Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωσέα, καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

Abraham saith unto him, [a] *They have Moses and the prophets; let them hear them.*

[a] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, Deut. xi. 18, 19. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. For the commandment *is* a lamp, and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. All Scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16.

VER. 30.

Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will [a] *repent.*

[a] See on Matt. iii. ver. 2. clause 1.

VER. 31.

Εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.—VER. 1.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.

Then said he unto the disciples, [a] *It is impossible but that offences will come: but woe* unto him, *through whom they come!*

[a] See on Matt. xviii. ver. 7.

VER. 2.

Λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

[a] *It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.*

[a] See on Matt. xviii. ver. 6.

VER. 3.

Προσέχετε ἑαυτοῖς· Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

[a] *Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.*

[a] See on Matt. xviii. ver. 15.

VER. 4.

Καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπί σε, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

[a] *And if he trespass against thee seven*

times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

[a] See on Matt. xviii. ver. 22.

VER. 5.

Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίστιν.

And the apostles said unto the Lord, Increase our faith.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

[a] *And the Lord said, If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

[a] See on Matt. xvii. ver. 20.

VER. 7.

Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι;

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

VER. 8.

Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink?

VER. 9.

Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

Doth he thank that servant because he did the things that were commanded him? I trow not.

VER. 10.

Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

So likewise ye, [a] *when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*

[a] But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O Lord our God, all this store that we have prepared, to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own, 1 Chron. xxix. 14—16. Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment? Job xxii. 2—4. Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? xxxv. 5—7. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever, Amen. Rom. xi. 35, 36. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

VER. 11.

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

VER. 12.

Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν·

And as he entered into a certain vil-

lage, there met him ten men that were [a] *lepers, which stood afar off:*

[a] See on Matt. viii. ver. 2. clause 2.

VER. 13.

Καὶ αὐτοὶ ἦραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

And they lifted up their *voices, and said, Jesus, Master, have mercy on us.*

VER. 14.

Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

And when he saw them, *he said unto them,* [a] *Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.*

[b] See on Matt. viii. ver. 4. clause 2.

VER. 15.

Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

And one of them, when he saw that he was healed, turned back, and with a loud voice, [a] *glorified God.*

[a] See on Matt. ix. ver. 8. clause 2.

VER. 16.

Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.

And fell down on his *face at his feet, giving him thanks: and he was a* [a] *Samaritan.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

And Jesus answering said, Were there not ten cleansed? but where are *the nine?*

VER. 18.

Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος.

There are not found that returned to give glory to God, save this stranger.

VER. 19.

Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

[a] *And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

[a] See on Matt. xv. ver. 28. clause 2.

VER. 20.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

And when he was demanded of the Pharisees, when [a] *the kingdom of God should come, he answered them and said, The kingdom of God cometh not with* [*] *observation:*

[*] Or, *outward show.*

[a] See on Matt. iii. ver. 2. clause 2.

VER. 21.

Οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

Neither shall they say, Lo here! or, lo there! for, behold, [a] *the kingdom of God is* [*] *within you.*

[*] Or, *among you.*

[a] For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17.

VER. 22.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

VER. 23.

Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· Μὴ ἀπέλθητε, μηδὲ διώξητε.

And they shall say to you, See here; or, see there: go not after them, *nor follow* them.

[Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not, Matt. xxiv. 23.]

VER. 24.

Ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

For as the lightning, that lighteneth out of the one part *under heaven, shineth unto the other* part *under heaven; so shall also the Son of man be in his day.*

[For as the lightning cometh out of

the east, and shineth even unto the west; so shall also the coming of the Son of man be, Matt. xxiv. 27.]

VER. 25.

Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης·

[a] *But first must he suffer many things, and be rejected of this generation.*

[a] See on Matt. xvi. ver. 21.

VER. 26.

Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

[But as the days of Noe *were*, so shall also the coming of the Son of man be, Matt. xxiv. 37.]

[a] See on Matt. xxiv. ver. 37.

VER. 27.

Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 38, 39.]

VER. 28.

Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

Likewise [a] *also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

[a] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves 'the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom *were* wicked, and sinners before the LORD exceedingly, Gen. xiii. 10—13. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. xviii. 20, 21. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner; to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. And the LORD went his

way, as soon as he had left communing with Abraham: and Abraham returned unto his place, 23—33. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot unto the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city, xix. 1—15.

VER. 29.

[7]Ἡ δὲ ἡμέρα ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας.

[a] *But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed* them *all.*

[a] Then the LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. xix. 24, 25. And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:) 2 Pet. ii. 6—8. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 30.

Κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

[a] *Even thus shall it be in the day when the Son of man is revealed.*

[a] See on Matt. xxiv. ver. 42.

VER. 31.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

In that day, he which shall be [a] *upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.*

[Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv. 17, 18. And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment, Mark xiii. 15,16.]

[a] See on Mark ii. ver. 4.

VER. 32.

Μνημονεύετε τῆς γυναικὸς Λώτ.

[a] *Remember Lot's wife.*

[a] And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed, Gen. xix. 17. But his wife looked back from behind him, and she became a pillar of salt, 26.

VER. 33.

Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.

[a] *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*

[a] See on Matt. x. ver. 39.

VER. 34.

Λέγω ὑμῖν· ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

I tell you, [a] *in that night there shall be two* men *in one bed; the one shall be taken, and the other shall be left.*

[a] See on Matt. xxiv. ver. 40.

VER. 35.

Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

[a] *Two* women *shall be grinding together; the one shall be taken, and the other left.*

[Two *women shall be* grinding at the mill; the one shall be taken, and the other left, Matt. xxiv. 41.]

[a] See on Matt. xxiv. ver. 41.

VER. 36.

Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

* [a] *Two* men *shall be in the field; the one shall be taken, and the other left.*

* This verse is wanting in most of the Greek copies.

[Then shall two be in the field; the one shall be taken, and the other left, Matt. xxiv. 40.]

[a] See on Matt. xxiv. ver. 40.

VER. 37.

Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ Κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, *thither will the eagles be gathered together.*

[[a] For wheresoever the carcase is, there will the eagles be gathered together, Matt. xxiv. 28.]

[a] See on Matt. xxiv. ver. 28.

CHAP. XVIII.—VER. 1.

Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

And he spake a parable unto them to this end, *that* [a] *men ought always* to *pray, and not to faint;*

[a] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth, Luke xi. 5—8. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And Jacob was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of

Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed, Gen. xxxii. 24—28. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 2.

Λέγων· Κριτής τις ἦν ἐν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος·

Saying, There was in a * *city a judge, which feared not God, neither regarded man:*

* Or, *certain city.*

VER. 3.

Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

VER. 4.

Καὶ οὐκ ἤθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

VER. 5.

Διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

And the Lord said, Hear what the unjust judge saith.

VER. 7.

Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

And [a] *shall not God* [b] *avenge his own elect, which cry day and night unto him,* [c] *though he bear long with them?*

[a] See on Matt. vii. ver. 11. clause 2.

[b] The Lord is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, *and* all the nations that forget God, For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever, Psal. ix. 16—18. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; To judge the fatherless and the oppressed, that the man of the earth may no more oppress, x. 17, 18. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall he punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 6—10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, Rev. vi. 10, 11.

[c] Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 35—37.

VER. 8.

Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

[a] *I tell you that he will avenge them speedily. Nevertheless* [b] *when the Son of man cometh, shall he find faith on the earth?*

[a] See on ver. 7. clause 2.

[b] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64.

VER. 9.

Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

And he spake this parable unto certain [a] *which trusted in themselves* * *that they were righteous, and despised others:*

* Or, *as being righteous.*

[a] And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, Luke xv. 29. *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness, Prov. xxx. 12. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, Isa. lxv. 5. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Matt. xvi. 15. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, John ix. 34.

VER. 10.

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

Two men went up into the temple to pray; the one a [a] *Pharisee, and the other* [b] *a Publican.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. v. ver. 46. clause 2.

VER. 11.

Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης.

The Pharisee stood and prayed thus with himself, [a] *God, I thank thee, that I am not as other men* are, *extortioners, unjust, adulterers, or even as this Publican.*

[a] See on ver. 9.

VER. 12.

Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

[a] *I fast twice in the week,* [b] *I give tithes of all that I possess.*

[a] See on Matt. vi. ver. 16. clause 1.

[b] And all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 30—39. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.

VER. 13.

Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

And the Publican, standing afar off, would not lift up so much as his *eyes unto heaven,* [a] *but smote upon his breast, saying,* [b] *God be merciful to me* [c] *a sinner.*

[a] See on Matt. iii. ver. 6. clause 2.

[b] See on Matt. vi. ver. 12. clauses 1, 2.

[c] See on Matt. vii. ver. 11. clause 1.

VER. 14.

Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ. ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

I tell you, [a] *this man went down to his house justified* rather *than the other:* [b] *for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

[a] See on Matt. vi. ver. 12. clause 1.

[b] See on Matt. xxiii. ver. 12.

VER. 15.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται. ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.

[a] *And they brought unto him also infants, that he would touch them: but when* his *disciples saw* it, *they rebuked them.*

[Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them, Matt. xix. 13. And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them,* Mark x. 13.]

[a] See on Matt. xix. ver. 13.

VER. 16.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

[a] *But Jesus called them* unto him, *and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.*

[But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven, Matt. xix. 14. But when Jesus saw *it,* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, Mark x. 14.]

[a] See on Matt. xix. ver. 14.

VER. 17.

Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Verily I say unto you, [a] *Whosoever shall not receive* [b] *the kingdom of God as a little child shall in no wise enter therein.*

[Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15.]

[a] See on Matt. xviii. ver. 3. clause 3.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 18.

Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων. Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

[a] *And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?*

[And, behold, one came and said unto him; Good Master, what good thing shall I do, that I may have eternal life? Matt. xix. 16. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17.]

[a] See on Matt. xix. ver. 16.

VER. 19.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.

[a] *And Jesus said unto him, Why callest thou me good? none is good, save one,* that is, *God.*

[And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: Matt. xix. 17. And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is,* God, Mark x. 18.]

[a] See on Matt. xix. ver. 17. clause 1.

VER. 20.

Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.

[a] *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*

[But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself, Matt. xix. 17—19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not

steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19.]

[a] See on Matt. xix. ver. 17—19.

VER. 21.

Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

[a] *And he said, All these have I kept from my youth up.*

[The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20.]

[a] See on Matt. xix. ver. 20. clause 1.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

[a] *Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*

[Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me, Matt. xix. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21.]

[a] See on Matt. xix. 21.

VER. 23.

Ὁ δὲ, ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

[a] *And when he heard this, he was very sorrowful: for he was very rich.*

[But when the young man heard that saying, he went away sorrowful: for he had great possessions, Matt. xix. 22. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22.]

[a] See on Matt. xix. ver. 22.

VER. 24.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς, περίλυπον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ·

And when Jesus saw that he was very sorrowful, he said, [a] *How hardly shall they that have riches enter into the kingdom of God!*

[Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven, Matt. xix. 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23.]

[a] See on Matt. xix. ver. 23.

VER. 25.

Εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεου εἰσελθεῖν.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

[And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. xix. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 25.]

VER. 26.

Εἶπον δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

And they that heard it said, Who then can be saved?

[When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved; Matt. xix. 25. And they were astonished out of measure, saying among themselves, Who then can be saved? Mark x. 26.]

VER. 27.

Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τῷ Θεῷ.

[a] *And he said, The things which are impossible with men are possible with God.*

[But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible, Matt. xix. 26. And Jesus looking upon them saith, With men *it is* impossible, but not with

God: for with God all things are possible, Mark x. 27.]

[a] See on Matt. xix. ver. 26.

VER. 28.

Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.

[a] *Then Peter said, Lo, we have left all, and followed thee.*

[Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? Matt. xix. 27. Then Peter began to say unto him, Lo, we have left all, and have followed thee, Mark x. 28.]

[a] See on Matt. xix. ver. 27.

VER. 29.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

[a] *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for* [b] *the kingdom of God's sake,*

[And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, Matt. xix. 28, 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, Mark x. 29.]

[a] See on Matt. xix. ver. 29. clauses 1—3.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 30.

Ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

Who shall not receive [a] *manifold more in this present time, and in the world to come* [b] *life everlasting.*

[Shall receive an hundred-fold, and shall inherit everlasting life, Matt. xix. 29. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 30.]

[a] See on Matt. vi. ver. 33. clause 4.

[b] See on Matt. xix. ver. 16. clause 3.

VER. 31.

Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου.

Then he took unto him *the twelve, and said unto them, Behold, we go up to Jerusalem,* [a] *and all things that are written by the prophets concerning the Son of man shall be accomplished.*

[And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; Matt. xx. 17, 18. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Mark x. 32.]

[a] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me, Luke xxiv. 44.

VER. 32.

Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται· καὶ ἐμπτυσθήσεται,

For [a] *he shall be delivered unto the Gentiles,* [b] *and shall be mocked, and spitefully entreated, and spitted on:*

[And the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, Matt. xx. 18, 19. And the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, Mark x. 33, 34.]

[a] See on Matt. xx. ver. 19. clause 1.

[b] See on Matt. xx. ver. 19. clause 2.

VER. 33.

Καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

[a] *And they shall scourge* him, [b] *and put him to death:* [c] *and the third day he shall rise again.*

[And to scourge, and to crucify *him:* and the third day he shall rise again, Matt. xx. 19. And shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 34.]

[a] And when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 26.

[b] See on Matt. xvi. ver. 21. clause 1.

[c] See on Matt. xvi. ver. 21. clause 3.

VER. 34.

Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

[a] *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

[a] See on Mark ix. ver. 10.

VER. 35.

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερικὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

[And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, Matt. xx. 29, 30. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging, Mark x. 46.]

VER. 36.

Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο.

And hearing the multitude pass by, he asked what it meant.

VER. 37.

Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

And they told him, that Jesus of Nazareth passeth by.

VER. 38.

Καὶ ἐβόησε, λέγων· Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με.

And he cried, saying, [a] *Jesus,* [b] *thou son of David, have mercy on me.*

[When they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David, Matt. xx. 30. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me, Mark x. 47.]

[a] See on Matt. i. ver. 21. clauses 2, 3.

[b] See on Matt. i. ver. 1. clause 2.

[c] See on Matt. ix. ver. 27. clause 3.

VER. 39.

Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαβὶδ, ἐλέησόν με.

[a] *And they which went before rebuked him, that he should hold his peace: but he cried so much the more,* Thou *son of David, have mercy on me.*

[And the multitude rebuked them because they should hold their peace: but they cried the more, saying, Have mercy upon us, O Lord, *thou* son of David! Matt. xx. 31. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me, Mark x. 48.]

[a] See on Matt. xx. ver. 31. clause 2.

VER. 40.

Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτὸν,

And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

[And Jesus stood still, and called them, Matt. xx. 32. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus, Mark x. 49, 50.]

VER. 41.

Λέγων· Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

[And said, What will ye that I

shall do unto you? They say unto him, Lord, that our eyes may be opened, Matt. xx. 32, 33. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight, Mark x. 51.]

VER. 42.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.

And Jesus said unto him, [a] *Receive thy sight:* [a] *thy faith hath saved thee.*

[So Jesus had compassion *on them,* and touched their eyes, Matt. xx. 34. And Jesus said unto him, Go thy way; thy faith hath made thee whole, Mark x. 52.]

[a] See on Matt. viii. ver. 3. clause 2.

[b] See on Matt. xv. ver. 28. clause 2.

VER. 43.

Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

[a] *And immediately he received his sight,* [b] *and followed him,* [c] *glorifying God: and all the people, when they saw it, gave praise unto God.*

[And immediately their eyes received sight, and they followed him, Matt. xx. 34. And immediately he received his sight, and followed Jesus in the way, Mark x. 52.]

[a] See on Matt. ix. ver. 30. clause 1.

[b] See on Matt. xx. ver. 34. clause 4.

[c] See on Matt. ix. ver. 8.

CHAP. XIX.—VER. 1.

Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ.

And Jesus *entered and passed through* [a] *Jericho.*

[n]And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun, 1 Kings xvi. 33, 34.

VER. 2.

Καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

And behold, there was *a man named Zacchæus, which was the chief among the* [a] *Publicans, and he was rich.*

[a] See on Matt. ix. ver. 9.

VER. 3.

Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

VER. 4.

Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι διʼ ἐκείνης ἤμελλε διέρχεσθαι.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

VER. 5.

Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

VER. 6.

Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

And he made haste, and came down, and received him joyfully.

VER. 7.

Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

[a] *And when they saw* it, *they all murmured, saying, That he was gone to be guest with a man that is a sinner.*

[a] See on Matt. ix. ver. 10, 11.

VER. 8.

Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίσιά μου τῶν ὑπαρχόντων, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

And Zacchæus stood, and said unto the Lord, [a] *Behold, Lord, the half of my goods I give to the poor;* [b] *and if I have taken any thing from any man by false accusation, I restore* him *fourfold.*

[a] See on Matt. v. ver. 42.

[b] See on chap. iii. ver. 13.

VER. 9.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

And Jesus said unto him, This day is [a] *salvation come to this house,* [b] *forsomuch as he also is a son of Abraham.*

[a] See on chap. ii. ver. 30.

[b] And he received the sign of circumcision; a seal of the righteousness of the faith which *he had*, *yet* uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. iv. 11—16. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith, are blessed with faitbful Abraham, Gal. iii. 7—9. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 10.

Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

[a] *For the Son of man is come to seek and to save that which was lost.*

[a] See on Matt. xviii. ver. 11.

VER. 11.

Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

And as they heard these things, he added and spake [a] *a parable, because he was nigh to Jerusalem,* [b] *and because they thought that the kingdom of God should immediately appear.*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. See also on Matt. iii. ver. 2. clause 2.

VER. 12.

Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

He said therefore, [a] *a certain nobleman went into a far country to receive for himself a kingdom, and to return.*

[a] See on Matt. xxv. ver. 14. clause 1.

VER. 13.

Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι.

And he [a] *called his ten servants, and delivered them ten* * *pounds, and said unto them, Occupy till I come,*

* *Mina*, here translated a *pound*, is twelve ounces and a half: which, at five shillings the ounce, is 3*l.* 2*s.* 6*d.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 14.

Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

But his citizens hated him, and sent a message after him, saying, We will not have this man *to reign over us.*

VER. 15.

Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ

ἀργύριον· ἵνα γνῷ τίς τί διεπραγματεύσατο.

And it came to pass, that when he was returned, having received the kingdom, [a] *Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading,*

[a] See on Matt. xviii. ver. 23. clause 2.

VER. 16.

Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.

[a] *Then came the first, saying, Lord, thy pound hath gained ten pounds.*

[And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more, Matt. xxv. 20.]

[a] See on Matt. xxv. ver. 20.

VER. 17.

Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

[a] *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

[His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21.]

[a] See on Matt. xxv. ver. 21.

VER. 18.

Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

[a] *And the second came, saying, Lord, thy pound hath gained five pounds.*

[He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them, Matt. xxv. 22.]

[a] See on Matt. xxv. ver. 22.

VER. 19.

Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

[a] *And he said likewise to him, Be thou also over five cities.*

[His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 23.]

[a] See on Matt. xxv. ver. 23.

VER. 20.

Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

[a] *And another came, saying, Lord, behold,* here is *thy pound, which I have kept laid up in a napkin:*

[Then he which had received the one talent came and said, Lord, I went and hid thy talent in the earth: lo, *there* thou hast *that is* thine, Matt. xxv. 24, 25.]

[a] See on Matt. vii. ver. 21. clause 1.

VER. 21.

Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

[a] *For I feared thee,* [b] *because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

[I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine, Matt. xxv. 24, 25.]

[a] See on Matt. xxv. ver. 25.

[b] See on Matt. xxv. ver. 24. clause 2.

VER. 22.

Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα.

And he saith unto him, [a] *Out of thine own mouth will I judge thee* [b] thou *wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*

[His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Matt. xxv. 26.]

[a] See on Matt. xii. ver. 37.

[b] See on Matt. xxv. ver. 26.

VER. 23.

Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

[a] *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

[Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury, Matt. xxv. 27.]

[a] See on Matt. xxv. ver. 27.

VER. 24.

Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

[Take therefore the talent from him, and give *it* unto him which hath ten talents, Matt. xxv. 28.]

VER. 25.

Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

(And they said unto him, Lord, he hath ten pounds.)

VER. 26.

Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

For I say unto you, That [a] *unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

[For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29.]

[a] See on Matt. xiii. ver. 12.

VER. 27.

Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.

[a] *But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.*

[And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30.]

[a] See on Matt. iii. ver. 10. clauses 1. 4.

VER. 28.

Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

And when he had thus spoken, he went before, ascending up to Jerusalem.

VER. 29.

Καὶ ἐγένετο ὡς ἤγγισεν, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

And it came to pass, when he was come nigh to Bethphage and Bethany, [a] *at the mount called the* Mount *of Olives, he sent two of his disciples,*

[And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, Matt. xxi. 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, Mark xi. 1.]

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 30.

Εἰπών· Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.

Saying, Go ye into the village over against you; *in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring* him hither.

[Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me, Matt. xxi. 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*, Mark xi. 2.]

VER. 31.

Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.

[a] *And if any man ask you, Why do ye loose* him? *thus shall ye say unto him, Because the Lord hath need of him.*

[And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them, Matt. xxi. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither. Mark xi. 3.]

[a] See on Matt. xxi. ver. 3.

VER. 32.

Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς εἶπεν αὐτοῖς.

And they that were sent went their way, and found even as he had said unto them.

[And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him, Mark xi. 4.]

VER. 33.

Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

[And certain of them that stood there said unto them, What do ye, loosing the colt? Mark xi. 5.]

VER. 34.

Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρείαν ἔχει.

And they said, The Lord hath need of him.

[And they said unto them even as Jesus had commanded: and they let them go, Mark xi. 6.]

VER. 35.

Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.

And they brought him to Jesus: [a] *and they cast their garments upon the colt, and they set Jesus thereon.*

[And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon, Matt. xxi. 7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him, Mark xi. 7. And Jesus, when he had found a young ass, sat thereon; as it is written, John xii. 14.]

[a] Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 36.

Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

And as they went, they spread their clothes in the way.

[And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way, Matt. xxi. 8. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way, Mark xi. 9.]

VER. 37.

Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες, αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

And when he was come nigh, [a] *even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;*

[And the multitudes that went before, and that followed, cried, saying, Matt. xxi. 9. And they that went before, and they that followed, cried, saying, Mark xi. 9. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, John xii. 12, 13.]

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

[a] *Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

[Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest! Matt. xxi. 9. Hosanna; Blessed *is* he that cometh in the name of the Lord, Mark xi. 9. Hosanna! Blessed

is the King of Israel, that cometh in the name of the Lord! John xii. 13.]

[a] See on Matt. xxi. ver. 5. 9.

VER. 39.

Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

And [a] *some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.*

[a] LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11.

VER. 40.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

VER. 41.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,

And when he was come near, he beheld the city, and [a] *wept over it,*

[a] Jesus wept, John xi. 35.

VER. 42.

Λέγων· Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου,

Saying, [a] *If thou hadst known, even thou,* [b] *at least in this thy day, the things* which belong *unto thy peace!* [c] *but now they are hid from thine eyes.*

[a] O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Deut. v. 29. Oh that they were wise, *that* they understood this, *that* they would consider their latter end! xxxii. 29.

[b] See on ver. 44. clause 2.

[c] See on Matt. xiii. ver. 14, 15.

VER. 43.

Ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν,

[a] *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

[a] See on Matt. xxii. ver. 7. clause 2.

VER. 44.

Καὶ ἐδαφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

[a] *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not* [b] *the time of thy visitation.*

[a] See on Matt. xxiv. ver. 2.

[b] For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him, Psal. xxxii. 6. Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6. Blessed *be* the Lord God of Israel: for he hath visited and redeemed his people, Luke i. 68. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 35, 36. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation), 2 Cor. vi. 1, 2. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart: and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceit-

fulness of sin, Heb. iii. 7—13. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 45.

Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

[a]*And he went into the temple, and began to cast out them that sold therein, and them that bought;*

[And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers, and the seats of them that sold doves, Matt. xxi. 12. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15.]

[a] See on Matt. xxi. ver. 12.

VER. 46.

Λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

[a]*Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.*

[And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves, Matt. xxi. 13. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.]

[a] See on Matt. xxi. ver. 13.

VER. 47.

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ,

And he taught daily in the temple. [a]*But the Chief Priests and the Scribes and the chief of the people sought to destroy him,*

[a] See on Matt. xxvi. ver. 3, 4.

VER. 48.

Καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

[a]*And could not find what they might do: for all the people* *[b]*were very attentive to hear him.*

* Or, *hanged on him*, Acts xvi. 14.

[And the Scribes and Chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine, Mark xi. 18.]

[a] See on Matt. xiv. ver. 5. clause 1.

CHAP. XX.—VER. 1.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις,

And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

[And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, Matt. xxi. 23. And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, Mark xi. 27.]

VER. 2.

Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἶπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

[And said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mark xi. 28.]

VER. 3.

Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον· καὶ εἴπατέ μοι·

[a]*And he answered and said unto them, I will also ask you one thing; and answer me:*

[And Jesus answered and said unto them, I also will ask you one

thing, which if ye tell me, I in like wise will tell you by what authority I do these things, Matt. xxi. 24. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things, Mark xi. 29.]

[a] See on Matt. xxi. ver. 24.

VER. 4.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;

The [a]*baptism of* [b]*John, was it from heaven, or of men?*

[The baptism of John, whence was it? from heaven, or of men? Matt. xxi. 25. The baptism of John, was it from heaven, or of men? answer me, Mark xi. 30.]

[a] See on Matt. iii. ver. 6. clause 1.

[b] See on Matt. iii. ver. 1. clause 2.

VER. 5.

Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ· ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

[And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him? Matt. xxi. 25. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? Mark xi. 31.]

VER. 6.

Ἐὰν δὲ Εἴπωμεν, ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.

But and if we say, Of men; all the people will stone us: [a]*for they be persuaded that John was a prophet.*

[But if we shall say, Of men; we fear the people; for all hold John as a prophet, Matt. xxi. 26. But if we shall say, Of men; they feared the people: for all *men* counted John that he was a prophet indeed, Mark xi. 32.]

[a] See on Matt. xxi. ver. 26. clause 2.

VER. 7.

Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

[a]*And they answered, that they could not tell whence* it was.

[And they answered Jesus, and said, We cannot tell, Matt. xxi. 27. And they answered and said unto Jesus, We cannot tell, Mark xi. 33.]

[a] See on Matt. xxi. ver. 27.

VER. 8.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And Jesus said unto them, Neither tell I you by what authority I do these things.

[And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 33.]

VER. 9.

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς·

[a]*Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

[Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1.]

[a] See on Matt. xxi. ver. 33.

VER. 10.

Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.

[a]*And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent* him *away empty.*

[And when the time of the fruit

drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another, Matt. xxi. 34, 35. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty, Mark xii. 2, 3.]

[a] See on Matt. xxi. ver. 34, 35.

VER. 11.

Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.

And again he sent another servant: and they beat him also, and entreated him *shamefully, and sent* him *away empty.*

[Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 36. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled, Mark xii. 4.]

VER. 12.

Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

And again he sent a third: and they wounded him also, and cast him *out.*

[And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 5.]

VER. 13.

Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.

Then said the lord of the vineyard, What shall I do? I will send [a] *my beloved son:* [b] *it may be they will reverence* him *when they see him.*

[But last of all he sent unto them his son, saying, They will reverence my son, Matt. xxi. 37. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son, Mark xii. 6.

[a] See on Matt. xiv. ver. 33. clause 2.

[b] See on Matt. xxi. ver. 37. clause 2.

VER. 14.

Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

[a] *But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.*

[But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, Matt. xxi. 38. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's, Mark xii. 7.]

[a] See on Matt. xxi. ver. 38.

VER. 15.

Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

[a] *So they cast him out of the vineyard, and killed* him. *What therefore shall the lord of the vineyard do unto them?*

[And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? Matt. xxi. 39, 40. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? Mark xii. 8, 9.]

[a] See on Matt. xxi. ver. 39.

VER. 16.

Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.

[a] *He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard* it, *they said, God forbid.*

[They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 41. He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9.]

[a] See on Matt. xxi. ver. 41.

VER. 17.

Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστι

τὸ γεγεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

[a] *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

[Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Matt. xxi. 42. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11.]

[a] See on Matt. xxi. ver. 42.

VER. 18.

Πᾶς ὁ πέσων ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

[a] *Whoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.*

[And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44.]

[a] See on Matt. xxi. ver. 44.

VER. 19.

Καὶ ἐζήτησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

[a] *And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

[And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12.]

[a] See on Matt. xxi. ver. 45, 46.

VER. 20.

Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

[a] *And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.*

[Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Matt. xxii. 15, 16. And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words, Mark xii. 13.]

[a] See on Matt. xxii. ver. 15, 16.

VER. 21.

Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·

[a] *And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.*

* Or, *of a truth.*

[Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men, Matt. xxii. 16. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth, Mark xii. 14.]

[a] See on Matt. xxii. ver. 16.

VER. 22.

Ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ;

[a] *Is it lawful for us to give tribute unto Cæsar, or no?*

[Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Matt. xxii. 17. Is it lawful to give tribute to Cæsar, or not? Mark xii. 14.]

[a] See on Matt. xxii. ver. 17.

VER. 23.

Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε;

[a]*But he perceived their craftiness, and said unto them,* [b]*Why tempt ye me?*

[But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? Matt. xxii. 18. But he, knowing their hypocrisy, said unto them, Why tempt ye me? Mark xii. 15.]

[a] See on Matt. ix. ver. 4. clause 1.

[b] See on Matt. xvi. ver. 1. clause 2.

VER. 24.

Ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.

Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

[Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's, Matt. xxii. 19—21. Bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's, Mark xii. 15, 16.]

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

[a]*And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.*

[Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxii. 21. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's, Mark xii. 17.]

[a] See on Matt. xxii. ver. 17.

VER. 26.

Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

And they could not take hold of his words before the people: [a] *and they marvelled at his answer, and held their peace.*

[When they had heard *these words*, they marvelled and left him, and went their way, Matt. xxii. 22. And they marvelled at him, Mark xii. 17.]

[a] See on Matt. xxii. ver. 22.

VER. 27.

Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν,

Then came to him *certain of the* [a] *Sadducees,* [a] *which deny that there is any resurrection; and they asked him,*

[The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Matt. xxii. 23. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, Mark xii. 18.]

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. xxii. ver. 23. clause 2.

VER. 28.

Λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν· Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Saying, [a] *Master,* [b] *Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.*

[Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother, Matt. xxii. 24. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19.]

[a] See on Matt. vii. ver. 21. clause 1.

[b] See on Matt. xxii. ver. 24. clause 2.

VER. 29.

Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

There were therefore seven brethren: and the first took a wife, and died without children.

[Now there were with us seven brethren: and the first, when he had

married a wife, deceased, and, having no issue, left his wife unto his brother, Matt. xxii. 25. Now there were seven brethren: and the first took a wife, and dying left no seed, Mark xii. 20.]

VER. 30.

Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.

And the second took her to wife, and he died childless.

[Likewise the second also, and the third, unto the seventh, Matt. xxii. 26. And the second took her, and died, neither left he any seed: and the third likewise, Mark xii. 21.]

VER. 31.

Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ, καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.

And the third took her; and in like manner the seven also: and they left no children, and died.

[And the seven had her, and left no seed, Mark xii. 22.]

VER. 32.

Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

Last of all the woman died also.

[And last of all the woman died also, Matt. xxii. 27. Last of all the woman died also, Mark xii. 22.]

VER. 33.

Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

Therefore [a] *in the resurrection whose wife of them is she? for seven had her to wife.*

[Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her, Matt. xxii. 28. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife, Mark xii. 23.]

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 34.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·

And Jesus answering said unto them, The children of this world marry, and are given in marriage:

[Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 21. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Mark xii. 24.]

VER. 35.

Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐκγαμίσκονται.

But they which shall be accounted worthy to obtain that world, and [a] *the resurrection from the dead, neither marry, nor are given in marriage:*

[For in the resurrection they neither marry, nor are given in marriage, Matt. xxii. 30. For when they shall rise from the dead, they neither marry nor are given in marriage, Mark xii. 25.]

[a] See on ver. 33.

VER. 36.

Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι· καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

[a] *Neither can they die any more: for they are equal unto the angels;* [b] *and are the children of God, being the children of the resurrection.*

[But are as the angels of God in heaven, Matt. xxii. 30. But are as the angels which are in heaven, Mark xii. 25.]

[a] He will swallow up death in victory; the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*, Isa. xxv. 8. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. The last enemy *that* shall be destroyed *is* death, 1 Cor. xv. 26. For this corruptible must put on incorruption, and this mortal must put on immortality, 53. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one an-

other with these words, 1 Thess. iv. 17, 18. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, xxii. 14.

[b] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body, Rom. viii. 19—23. See also on Matt. v. ver. 9. clause 3.

VER. 37.

Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

[a] *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.*

[But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Matt. xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, the God of Isaac, and the God of Jacob, Mark xii. 26.]

[a] See on Matt. xxii. ver. 32. clause 1.

VER. 38.

Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

For he is not a God of the dead, but of the living: for all live unto him.

[God is not the God of the dead, but of the living, Matt. xxii. 32. He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 27.]

VER. 39.

Ἀποκριθέντες δέ τινες τῶν γραμματέων, εἶπον· Διδάσκαλε, καλῶς εἶπας.

Then certain of the Scribes answering said, Master, thou hast well said.

VER. 40.

Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.

And after that they durst not ask him any question at all.

VER. 41.

Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαυὶδ εἶναι;

And he said unto them, How say they that [a] *Christ is David's son?*

[While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? they say unto him, *The son* of David, Matt. xxii. 41, 42. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? Mark xii. 35.]

[a] See on Matt. i. ver. 1. clause 2.

VER. 42.

Καὶ αὐτὸς Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,

And David himself saith in the book of Psalms, [a] *The* LORD *said unto my Lord, Sit thou on my right hand,*

[He saith unto them, How then doth David in spirit call him Lord? saying, The LORD said unto my Lord, Sit thou on my right hand, Matt. xxii. 43, 44. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, Mark xii. 36.]

[a] See on Matt. xxii. ver. 44. clauses 1, 2.

VER. 43.

Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σοῦ;

[a]*Till I make thine enemies thy footstool.*

[Till I make thine enemies thy footstool, Matt. xxii. 44. Till I make thine enemies thy footstool, Mark xii. 36.]

[a] See on Matt. xxii. ver. 44. clause 3.

VER. 44.

Δαυὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

[a] *David therefore calleth him Lord, How is he then his Son?*

[If David then call him Lord, how is he his son? Matt. xxii. 45. David therefore himself calleth him Lord; and whence is he *then* his son? Mark xii. 37.]

[a] See on Matt. xxii. ver. 45.

VER. 45.

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ·

Then in the audience of all the people he said unto his disciples,

VER. 46.

Προσέχετε ἀπὸ τῶν Γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

[a] *Beware of the Scribes,* [b] *which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;*

[a] See on Matt. xvi. ver. 6.

[b] See on Matt. xxiii. ver. 5—7.

VER. 47.

Οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήψονται περισσότερον κρίμα.

[a] *Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.*

[a] See on Matt. xxiii. ver. 14.

CHAP. XXI.—VER. 1.

Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους.

And he looked up, and saw the rich men casting their gifts into the treasury.

[And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much, Mark xii. 41.]

VER. 2.

Εἶδε δὲ καί τινα χήραν πενιχρὰν βαλλουσαν ἐκεῖ δύο λεπτά.

And he saw also a certain poor widow casting in thither two * *mites.*

* See Mark xii. ver. 42. *margin.*

[And there came a certain poor widow, and she threw in two mites, which make a farthing, Mark xii. 42.]

VER. 3.

Καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·

[a] *And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:*

[And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, Mark xii. 43.]

[a] For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver, ix. 6, 7.

VER. 4.

Ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living, Mark xii. 44.]

VER. 5.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε·

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

[And Jesus went out, and departed from the temple: and his disciples came to *him*, for to shew him the buildings of the temple. And Jesus said unto them, Matt. xxiv. 1, 2. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Mark xiii. 1, 2.]

VER. 6.

Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

[a] As for *these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

[See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 2.]

[a] See on Matt. xxiv. ver. 2.

VER. 7.

Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

[a] *And they asked him, saying, Master, but when shall these things be? and what sign* will there be *when these things shall come to pass?*

[And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world, Matt. xxiv. 3. And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled, Mark xiii. 3, 4.]

[a] See on Matt. xxiv. ver. 3. clauses 2, 3.

VER. 8.

Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγώ εἰμι· καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

[a] *And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am* Christ; *and the time draweth near: go ye not therefore after them.*

[And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And Jesus answering them, began to say, Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ*; and shall deceive many, Mark xiii. 5, 6.]

VER. 9.

Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ' οὐκ εὐθέως τὸ τέλος.

[a] *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end* is *not by and by.*

[And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet, Matt. xxiv. 6. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet, Mark xiii. 7.]

[a] See on Matt. xxiv. ver. 6.

VER. 10.

Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·

[a] *Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:*

[For nation shall rise against nation, and kingdom against kingdom, Matt. xxiv. 7. For nation shall rise against nation, and kingdom against kingdom, Mark xiii. 8.]

[a] See on Matt. xxiv. ver. 7. clause 1.

VER. 11.

Σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔστται.

[a]*And great earthquakes shall be in divers places, and famines, and pestilences;* [b]*and fearful sights and great signs shall there be from heaven.*

[And there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7. And there shall be earthquakes in divers places, and there shall he famines and troubles, Mark xiii. 8.]

[a] See on Matt. xxiv. ver. 7. clause 2.

[b] See on Matt. xxiv. ver. 29.

VER. 12.

Πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.

[a]*But before all these, they shall lay their hands on you, and persecute* you, *delivering* you *up to the synagogues, and into prisons,* [b]*being brought before kings and rulers for my name's sake.*

[Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, Mark xiii. 9.]

[a] See on Matt. x. ver. 17. clause 2.

[b] See on Matt. x. ver. 18.

VER. 13.

Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.

And it shall turn to you for a testimony.

[For a testimony against them, Mark xiii. 9.]

VER. 14.

Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι.

[a]*Settle* it *therefore in your hearts, not to meditate before what ye shall answer:*

[But when they deliver you up, take no thought how or what ye shall speak, Matt. x. 19. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, Mark xiii. 11.]

[a] See on Matt. x. ver. 19. clause 1.

VER. 15.

Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν, οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.

[a]*For I will give you a mouth and wisdom,* [b]*which all your adversaries shall not be able to gainsay nor resist.*

[For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11.]

[a] See on Matt. x. ver. 19. and 20. clause 1.

[b] And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, xxiv. 25. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian, xxvi. 28. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 16. 17.

VER. 16.

Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν.

[a]*And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends:* and some *of you shall they cause to be put to death.*

[And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death, Matt. x. 21. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death, Mark xiii. 12.]

[a] See on Matt. x. ver. 21.

VER. 17.

Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

[a] *And ye shall be hated of all* men *for my name's sake.*

[And ye shall be hated of all *men* for my name's sake, Matt. x. 22. And ye shall be hated of all *men* for my name's sake, Mark xii. 13.]

[a] See on Matt. x. ver. 22.

VER. 18.

Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

[a] *But there shall not an hair of your head perish.*

[a] See on Matt. x. ver. 30.

VER. 19.

Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

[a] *In your patience possess ye your souls.*

[a] To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, Rom. xv. 4, 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ, 2 Thess. iv. 5. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise, Heb. x. 36. Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 3, 4. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, v. 7—11. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted, ii. 2, 3. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, xiii. 10. Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus, xiv. 12.

VER. 20.

Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

[When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth let him understand), Matt. xxiv. 15. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), Mark xii. 14.]

VER. 21.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.

[a] *Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and*

let not them that are in the countries, enter thereinto.

[Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv. 16—18. Then let them that be in Judæa flee to the moutains: and let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment, Mark xiii. 14—16.]

[a] See on Matt. xxiv. ver. 16.

VER. 22.

Ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

[a] *For these be the days of vengeance, that all things which are written may be fulfilled.*

[a] But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and, when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste, Lev. xxvi. 14—33. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for

to do, until thou be destroyed, and until thou perish, quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look and fail *with longing* for them all the day long: and *there shall be* no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the LORD shall lead thee. Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locusts shall consume it. Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The strangers that *is* within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the

earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of: and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shalt hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 15—68. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all

the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath; Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day, xxix. 19—28. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities and the iniquities of your father's together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name, Isa. lxv. 2—15. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Ba-

shan: for the forest of the vintage is come down. *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the LORD my God, Feed the flock of the slaughter, Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*, Zech. xi. 1—6.

VER. 23.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ.

[a] *But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.*

[And woe unto them that are with child, and to them that give suck in those days! For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, Matt. xxiv. 19. 21. And woe unto them that are with child, and to them that give suck in those days! For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be, Mark xiii. 17. 19.]

[a] See on Matt. xxiv. ver. 19. 21.

VER. 24.

Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.

[a] *And they shall fall by the edge of the sword, and shall be led away captive into all nations:* [b] *and Jerusalem shall be trodden down of the Gentiles,* [c] *until the times of the Gentiles be fulfilled.*

[a] See on ver. 22.

[b] And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: *and* break down the wall thereof, and it shall be trodden down, Isa. v. 5. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months, xi. 2.

[c] See on Matt. xii. ver. 18. clause 5.

VER. 25.

Καὶ ἔσται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστρεσι, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου·

[a] *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

[Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. xxiv. 29. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.]

[a] See on Matt. xxiv. ver. 29. clause 2.

VER. 26.

Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: [a] *for the powers of heaven shall be shaken.*

[a] See on Matt. xxiv. ver. 29. clause 2.

VER. 27.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

[a] *And then shall they see the Son of man coming in a cloud with power and great glory.*

[And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. And then shall they see the Son of

man coming in the clouds, with great power and glory, Mark xiii. 26.]

[a] See on Matt. xxiv. ver. 30.

VER. 28.

Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

VER. 29.

Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·

And he spake to them a parable; Behold the fig-tree, and all the trees;

[Now learn a parable of the fig-tree, Matt. xxiv. 32. Now learn a parable of the fig-tree, Mark xiii. 28.]

VER. 30.

Ὅταν προβάλωσιν ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

[When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, Matt. xxiv. 32. When her branch is yet tender, and putteth forth leaves, ye know that summer is near, Mark xiii. 28.]

VER. 31.

Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ.

So likewise ye, when ye see these things come to pass, know ye that [a] *the kingdom of God is nigh at hand.*

[So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors, Matt. xxiv. 33. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors, Mark xiii. 29.]

[a] See on Matt. iii. ver. 2. clause 2.

VER. 32.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

[a] *Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

[Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done, Mark xiii. 30.]

[a] See on Matt. xxiv. ver. 34.

VER. 33.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

[a] *Heaven and earth shall pass away; but my words shall not pass away.*

[Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. Heaven and earth shall pass away; but my words shall not pass away, Mark xiii. 31.]

[a] See on Matt. xxiv. ver. 35.

VER. 34.

Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη.

[a] *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,* [a] *and cares of this life,* [c] *and so come upon you unawares.*

[a] And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, Rom. xiii. 11—13.

[b] See on Matt. xiii. ver. 22.

[c] See on Matt. xxiv. ver. 42—44.

VER. 35.

Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

For as a snare shall it come on all them that dwell on the face of the whole earth.

VER. 36.

Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *Watch ye therefore,* [b] *and pray always,* [c] *that ye may be accounted worthy to*

escape all these things that shall come to pass, and to stand before [d] *the Son of man.*

[a] See on Matt. xxiv. ver. 42. clause 1.

[b] See on chap. xviii. ver. 1.

[c] Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24. See also on Matt. xxv. ver. 34. clause 3.

[d] See on Matt. xvi. ver. 13. clause 4.

VER. 37.

Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.

[a] *And in the day-time he was teaching in the temple; and at night he went out, and abode in* [b] *the mount that is called* the mount *of Olives.*

[Jesus went unto the mount of Olives, John viii. 1.]

[a] See on Matt. xxvi. ver. 55. clause 2.

[b] See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

And all the people came early in the morning to him in the temple, for to hear him.

[And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2.]

CHAP. XXII.—VER. 1.

Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.

[a] *Now the feast of unleavened bread drew nigh, which is called the Passover.*

[Ye know that after two days is *the feast of* the Passover, Matt. xxvi. 2. After two days was *the feast of* the Passover, and of unleavened bread, Mark xiv. 1.]

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 2.

Καὶ ἐζήτουν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς τὸ, πῶς ἀνέλωσιν αὐτον· ἐφοβοῦντο γὰρ τὸν λαόν.

[a] *And the Chief Priests and Scribes sought how they might kill him; for they feared the people.*

[Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace, of the High Priest, who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast-*day*, lest there be an uproar among the people, Matt xxvi. 3—5. And the Chief Priests and the Scribes sought how they might take him by craft, and put *him* to death. But they said, Not on the feast-*day*, lest there be an uproar of the people, Mark xiv. 1, 2.]

[a] See on Matt. xxvi. ver. 3—5.

VER. 3.

Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

Then entered [a] *Satan into* [b] *Judas surnamed Iscariot, being of the number of the twelve.*

[And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him), John xiii. 2.]

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. x. ver. 4. clause 2.

VER. 4.

Καὶ ἀπελθὼν συνελάλησε τοῖς Ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ, πῶς αὐτὸν παραδῷ αὐτοῖς.

And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

[Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, And said *unto them*, What will ye give me, and I will deliver him unto you? Matt. xxvi. 14, 15. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10.]

VER. 5.

Καὶ ἐχάρησαν· καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

And they were glad, and covenanted to give him money.

[And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15. And when they heard *it*, they were glad, and promised to give him money, Mark xiv. 11.]

VER. 6.

Καὶ ἐξωμολόγησε· καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

*And he promised, and sought opportunity to betray him unto them * in the absence of the multitude.*

* Or, *without tumult.*

[And from that time he sought opportunity to betray him, Matt. xxvi. 16. And he sought how he might conveniently betray him, Mark xiv. 11.]

VER. 7.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.

Then came the [b] day of unleavened bread, when the Passover must be killed.

[Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, Matt. xxvi. 17.]

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 8.

Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.

And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

[And he sendeth forth two of his disciples, Mark xiv. 13.]

VER. 9.

Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμεν;

And they said unto him, Where wilt thou that we prepare?

[Saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? Mark xiv. 12.]

VER. 10.

Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται.

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

[And saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, Mark xiv. 13.]

VER. 11.

Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

And ye shall say unto the good-man of the house, [a] The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples?

[And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? Mark xiv. 14.]

[a] See on Matt. xxvi. ver. 18. clause 2.

VER. 12.

Κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.

[a] *And he shall shew you a large upper room furnished: there make ready.*

[And he will shew you a large upper room furnished *and* prepared: there make ready for us, Mark xiv. 15.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 13.

Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

And they went, and found as he had said unto them: and they made ready the Passover.

[And the disciples did as Jesus had appointed them; and they made ready the Passover, Matt. xxvi. 19. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 16.]

VER. 14.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

[a] *And when the hour was come, he sat down, and the twelve apostles with him.*

[Now when the even was come, he sat down with the twelve, Matt. xxvi. 20. And in the evening he cometh with the twelve, Mark xiv. 17.]

[a] But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents, Deut. xvi. 6, 7.

VER. 15.

Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν.

And he said unto them, **With desire I have desired to eat this passover with you before I suffer:*

* Or, *I have heartily desired.*

VER. 16.

Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

VER. 17.

Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

[And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it, Matt. xxvi. 27. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it, Mark xiv. 23.]

VER. 18.

Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

[a]*For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

[But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom, Matt. xxvi 29. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25.]

[a] See on Matt. xxvi. ver. 29.

VER. 19.

Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε· καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

[a]*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

[And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body, Matt. xxvi. 26. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body, Mark xiv. 22.]

[a] See on Matt. xxvi. ver. 26.

VER. 20.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

[a] *Likewise also the cup after supper, saying, This cup* is *the new testament in my blood, which is shed for you.*

[For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24.]

[a] See on Matt. xxvi. ver. 28.

VER. 21.

Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

But, [a] *behold, the hand of him that betrayeth me* is *with me on the table.*

[And as they did eat, he said, Verily I say unto you, that one of you shall betray me, Matt. xxvi. 21. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 18. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I

say unto you, That one of you shall betray me, John xiii. 21.]

[a] See on Matt. xxvi. ver. 21.

VER. 22.

Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

[a] *And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*

[The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xxvi. 24. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21.]

[a] See on Matt. xxvi. ver. 24.

VER. 23.

Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

And they began to enquire among themselves, which of them it was that should do this thing.

[And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? Matt. xxvi. 22. And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I? Mark xiv. 19. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? John xiii. 22—25.]

VER. 24.

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

And there was also a strife among them, which of them should be accounted the greatest.

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, εὐεργέται καλοῦνται.

[a] *And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.*

[But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, Matt. xx. 25. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42.]

[a] See on Matt. xx. ver. 25.

VER. 26.

Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν·

[a] *But ye* shall *not* be *so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

[But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant, Matt. xx. 26, 27. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all, Mark x. 43, 44.]

[a] See on Matt. xx. ver. 26, 27.

VER. 27.

Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

For whether is greater, he that sitteth at meat, or he that serveth? [a] *but I am among you as he that serveth.*

[Even as the Son of man came not to be ministered unto, but to minister, Matt. xx. 28. For even the Son of man came not to be ministered unto, but to minister, Mark x. 45.]

[a] See on Matt. xx. ver. 28. clause 2.

VER. 28.

Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

[a]*Ye are they which have continued with me in my temptations.*

[a] See on Matt. iv. ver. 20.

VER. 29.

Κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν.

And [a] *I appoint unto you a kingdom,* [b] *as my Father hath appointed unto me;*

[a] See on Matt. xxv. ver. 34. clauses 3—5.

[b] See on Matt. xxviii. ver. 18.

VER. 30.

Ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου· καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

[a] *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

[a] Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον·

And the Lord said, Simon, Simon, behold, [a] *Satan* [b] *hath desired to have you, that he may sift you as wheat:*

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. iv. ver. 3. clause 1.

VER. 32.

Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

But I have prayed for thee, that thy faith fail not: and when thou art [a] *converted,* [b] *strengthen thy brethren.*

[a] See on Matt. xiii. ver. 15. clause 4.

[b] So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 8—10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth, 2 Pet. i. 10—12. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, iii. 14. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away by the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, 17, 18.

VER. 33.

Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

[a] *And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.*

[Peter answered and said unto him,

Though all *men* shall be offended because of thee, *yet* will I never be offended, Matt. xxvi. 33. But Peter said unto him, Although all shall be offended, yet *will* not I, Mark xiv. 29. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 37.]

[a] See on Matt. xxvi. ver. 33.

VER. 34.

Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice, John xiii. 38.]

VER. 35.

Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

[a] *And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*

[a] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 3, 4. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 7—10. And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits: And commanded them that they should take nothing for *their* journey, save a staff only: no scrip, no bread, no money in *their* purse: But *be* shod with sandals, and not put on two coats, Mark vi. 7—9.

VER. 36.

Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his *scrip: and he that hath no sword, let him sell his garment, and buy one.*

VER. 37.

Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

[a] *For I say unto you, that this that is written must yet be accomplished in me,* [b] *And he was reckoned among the transgressors: for the things concerning me have an end.*

[a] See on Matt. xxvi. ver. 56. clause 1.

[b] Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12.

VER. 38.

Οἱ δὲ εἶπον· Κύριε, ἴδού μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἱκανόν ἐστι.

And they said, Lord, behold, here are two swords. [a] *And he said unto them, It is enough.*

[a] Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 52—54. Then Simon Peter, having a sword, drew it, and smote the High Priest's

servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 10, 11. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.)

VER. 39.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder, Matt. xxvi. 36. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.]

VER. 40.

Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

And when he was at the place, he said unto them, [a]*Pray that ye enter not into temptation.*

[Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 38.]

[a] See on Matt. vi. ver. 13. clause 1.

VER. 41.

Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο,

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

[And he went a little farther, and fell on his face, and prayed, Matt. xxvi. 39. And he went forward a little, and fell on the ground, and prayed, Mark xiv. 35.]

VER. 42.

Λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

[Saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*, Matt. xxvi. 39. That, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36.]

VER. 43.

Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν.

And there appeared [a]*an angel unto him from heaven, strengthening him.*

[a] See on Matt. iv. ver. 11. clause 2.

VER. 44.

Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος· καταβαίνοντες ἐπὶ τὴν γῆν.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

VER. 45.

Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

[And he cometh unto the disciples, and findeth them asleep, Matt. xxvi. 40. And he cometh, and findeth them sleeping, Mark xiv. 37.]

VER. 46.

Καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

And said unto them, Why sleep ye? [a]*rise and pray, lest ye enter into temptation.*

[Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners, Matt. xxvi. 45. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners, Mark xiv. 41.]

[a] See on Matt. vi. ver. 13. clause 1.

VER. 47.

Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, [a] *and drew near unto Jesus to kiss him.*

[And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 47—49. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him, Mark xiv. 43—45. Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3.]

[a] See on Matt. xxvi. ver. 48. clause 1.

VER. 48.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

[And Jesus said unto him, Friend, wherefore art thou come? Matt. xxvi. 50.]

VER. 49.

Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

VER. 50.

Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ Ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.

And one of them smote the servant of the High Priest, and cut off his right ear.

[And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the High Priest, and smote off his ear, Matt. xxvi. 51. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear, Mark xiv. 47. Then Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, John xviii. 10.]

VER. 51.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἐᾶτε ἕως τούτου. Καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.

And Jesus answered and said, Suffer ye thus far. [a] *And he touched his ear, and healed him.*

[a] See on Matt. viii. ver. 15.

[a] See on Matt. iv. ver. 23. clause 4.

VER. 52.

Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν Ἀρχιερεῖς, καὶ στρατηγοὺς τοῦ ἱεροῦ, καὶ Πρεσβυτέρους· Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;

Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

[In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? Matt. xxvi. 55. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? Mark xiv. 48.]

VER. 53.

Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ·

ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

When [a] *I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*

[I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, Matt. xxvi. 55, 56. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 49, 50.]

[a] See on Matt. xxvi. ver. 55. clause 2.

VER. 54.

Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ Ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

Then took they him, and led him, *and brought him into the High Priest's house. And Peter followed afar off.*

[And they that had laid hold on Jesus led *him* away to Caiaphas the High Priest, where the Scribes and the elders were assembled. But Peter followed him afar off, unto the High Priest's palace, Matt. xxvi. 57, 58. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest, Mark xiv. 53, 54. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, John xviii. 12—15.]

VER. 55.

Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

[And went in, and sat with the servants to see the end, Matt. xxvi. 58. And he sat with the servants, and warmed himself at the fire, Mark xiv. 54. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself, John xviii. 18.]

VER. 56.

Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee, Matt. xxvi. 69. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth, Mark xiv. 66, 67. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not, John xviii. 17.]

VER. 57.

Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν.

[a] *And he denied him, saying, Woman, I know him not.*

[But he denied before *them* all, saying, I know not what thou sayest, Matt. xxvi. 70. But he denied, saying, I know not, neither understand I what thou sayest, Mark xiv. 68. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not, John xviii. 25.]

[a] See on Matt. xxvi. ver. 70.

VER. 58.

Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμί·

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

[And when he was gone out into the porch, another *maid* saw him, and

said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again, Mark xiv. 69, 70.]

VER. 59.

Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow *also was with him: for he is a Galilean.*

[And after a while came *unto him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee, Matt. xxvi. 73. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*, Mark xiv. 70. One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 26.]

VER. 60.

Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

[Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew, Matt. xxvi. 74. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew, Mark xiv. 71, 72. Peter then denied again. And immediately the cock crew, John xviii. 27.]

VER. 61.

Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.

And the Lord turned, and looked upon Peter. [a] *And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.*

[And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice, Matt. xxvi. 75. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice, Mark xiv. 72.]

[a] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. See also Mark xiv. 30. and John xiii. 38.

VER. 62.

Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

[a] *And Peter went out, and wept bitterly.*

[And he went out, and wept bitterly, Matt. xxvi. 75. And when he thought thereon, he wept, Mark xiv. 72.]

[a] See on Matt. xxvi. ver. 75. clause 2.

VER. 63.

Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες·

And the men that held Jesus [a] *mocked him, and smote* him.

[Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Matt. xxvi. 67. And some began to spit on him, and to cover his face, and to buffet him, Mark xiv. 65. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, John xviii. 22.]

[a] See on Matt. xxvi. ver. 67.

VER. 64.

Καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσωπον· καὶ ἐπηρώτων αὐτὸν, λέγοντες· Προφήτευσον, τίς ἐστιν ὁ παίσας σε.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

[Saying, Prophesy unto us, thou Christ, who is he that smote thee?

Matt. xxvi. 68. And to say unto him, Prophesy: and the servants did strike him with the palms of their hands, Mark xiv. 65.]

VER. 65.

Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

And many other things blasphemously spake they against him.

VER. 66.

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ Πρεσβυτέριον τοῦ λαοῦ, Ἀρχιερεῖς τε καὶ Γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες·

And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying,

[Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; *yet* found they none. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace, Matt. xxvi. 59—63. And the Chief Priests and all the council sought for witness against Jesus, to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 55—59.]

VER. 67.

Εἰ σὺ εἶ ὁ Χριστὸς; εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

[And the High Priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said, Matt. xxvi. 63, 64. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am, Mark xiv. 61, 62. The High Priest then asked Jesus of his disciples, and of his doctrine, John xviii. 19.]

VER. 68.

Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

And if I also ask you, ye will not answer me, nor let me go.

VER. 69.

Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

[a] *Hereafter shall the Son of man* [b] *sit on the right hand of the power of God.*

[Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62.]

[a] See on Matt. xvi. ver. 27. clauses 1, 2.

[b] See on Matt. xxv. ver. 33. clause 2.

VER. 70.

Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.

Then said they all, Art thou then [a] *the Son of God? And he said unto them, Ye say that I am.*

[b] See on Matt. xiv. ver. 33. clause 2.

VER. 71.

Οἱ δὲ εἶπον· Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty

of death, Matt. xxvi. 65, 66. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.]

CHAP. XXIII.—VER. 1.

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον.

And the whole multitude of them arose, [a] *and led him unto Pilate.*

[And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And bound Jesus, and carried *him* away, and delivered *him* to Pilate, Mark xv. 1. Then led they Jesus from Caiaphas unto the hall of judgment, John xviii. 28.]

[a] See on Matt. xxvii. ver. 2. clause 2.

VER. 2.

Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

And they began to accuse him, saying, We found this fellow *perverting the nation,* [a] *and forbidding to give tribute to Cæsar, saying that he himself is Christ* [b] *a King.*

[And the Chief Priests accused him of many things, Mark xv. 3. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee, John xviii. 30.]

[a] See on Matt. xxii. ver. 17. and 21. clause 1.

[b] See on Matt. ii. ver. 2. clause 1.

VER. 3.

Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

[And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11. And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*, Mark xv. 2. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? John xviii. 33—38.]

VER. 4.

Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς Ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

Then said Pilate to the Chief Priests and to the people, I find no fault in this man.

[Pilate—when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*, John xviii. 38.]

VER. 5.

Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαὸν, διδάσκων, καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

VER. 6.

Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

VER. 7.

Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

And as soon as he knew that [a] *he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.*

[a] Herod being tetrarch of Galilee, Luke iii. 1.

VER. 8.

Ὁ δὲ Ἡρῴδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

And when Herod saw Jesus, he was exceeding glad: [a] *for he was desirous to see him of a long* season, *because he had heard many things of him; and he hoped to have seen some miracle done by him.*

[a] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead; And of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

VER. 9.

Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

Then he questioned with him in many words; [a] *but he answered him nothing.*

[a] See on Matt. xxvi. ver. 63. clause 1.

VER. 10.

Εἱστήκεισαν δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

And the Chief Priests and Scribes stood and vehemently accused him.

VER. 11.

Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

And Herod with his men of war set him at nought, and mocked him, *and arrayed him in a gorgeous robe, and sent him again to Pilate.*

VER. 12.

Ἐγένοντο δὲ φίλοι τέ τε Πιλάτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

VER. 13.

Πιλάτος δὲ, συγκαλεσάμενος τοὺς Ἀρχιερεῖς, καὶ τοὺς ἄρχοντας, καὶ τὸν λαὸν,

And Pilate, when he had called together the Chief Priests and the rulers and the people,

VER. 14.

Εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ.

Said unto them, Ye have brought this man unto me, [a] *as one that perverteth the people: and, behold, I, having examined* him *before you, have found no fault in this man touching those things whereof ye accuse him:*

[a] And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, ver. 2.

VER. 15.

Ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

VER. 16.

Παιδεύσας οὖν αὐτὸν ἀπολύσω.

I will therefore chastise him and release him.

VER. 17.

Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

(*For of necessity he must release one unto them at the feast.*)

VER. 18.

Ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

And they cried out all at once, saying, Away with this man, *and release unto us Barabbas:*

[Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40.]

VER. 19.

Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει, καὶ φόνον, βεβλημένος εἰς φυλακήν.

(*Who for a certain sedition made in the city, and for murder, was cast into prison.*)

VER. 20.

Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

Pilate therefore, willing to release Jesus, spake again to them.

[The governor answered and said unto them, Whether of the twain will ye that I release unto you? Matt. xxvii. 21.]

VER. 21.

Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.

But they cried, saying, Crucify him, *crucify him.*

[*They* all say unto him, Let him be crucified, Matt. xxvii. 22. And they cried out again, Crucify him, Mark xv. 13.]

VER. 22.

Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

And he said unto them the third time, [a] *Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let* him *go.*

[And the governor said, Why? what evil hath he done? Matt. xxvii. 23. Then Pilato said unto them, Why? what evil hath he done? Mark xv. 14.]

[a] But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, ii. 22, 23.

VER. 23.

Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν, καὶ τῶν Ἀρχιερέων,

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

[But they cried out the more, saying, Let him be crucified, Matt. xxvii. 22. And they cried out the more exceedingly, Crucify him, Mark xv. 14. But they cried out, Away with *him*, away with *him*, crucify him, John xix. 15.]

VER. 24.

Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν·

And Pilate * *gave sentence that it should be as they required.*

* Or, *assented.*

VER. 25.

Ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακήν, ὃν ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 26. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified, Mark xv. 15. Then delivered he him therefore unto them to be crucified, John xix. 16.]

VER. 26.

Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it *after Jesus.*

[And led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross, Matt. xxvii. 31, 32. And led him out to crucify. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 20, 21. And they took Jesus, and led *him* away, John xix. 16.]

VER. 27.

Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἳ καὶ ἐκόπτοντο, καὶ ἐθρήνουν αὐτόν.

[a] *And there followed him a great company of people, and of women, which also bewailed and lamented him.*

[a] And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him; Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, Matt. xxvii. 55, 56. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; (Who also, when he was in Galilee, followed him and ministered unto him;) and many other women, which came up with him unto Jerusalem, Mark xv. 40, 41.

VER. 28.

Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

VER. 29.

Ὅτι, ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθήλασαν.

For, [a] *behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.*

[a] See on Matt. xxiv. ver. 19.

VER. 30.

Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

VER. 31.

Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

For if they do these things in a green tree, what shall be done in the dry?

VER. 32.

Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι.

And there were also two other, malefactors, led with him to be put to death.

VER. 33.

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

And when they were come to the place, which is called * *Calvary, there they* [a] *crucified him, and the malefactors, one on the right hand, and the other on the left.*

* Or, *the place of a skull.*

[And when they were come unto a place called Golgotha, that is to say, A place of a skull, And they crucified him, Matt. xxvii. 33. 35. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And with him they crucify two thieves; the one on his right hand, and the other on his left, Mark xv. 22. 27. And he, bearing his cross, went forth into a place, called *The place* of a skull, which is called in the Hebrew, Golgotha; Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 17, 18.]

[a] See on Matt. xxvii. ver. 35. clause 1.

VER. 34.

Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

Then said Jesus, [a] *Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*

[a] But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also, Luke vi. 27—29. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray

for them which despitefully use you, and persecute you; Matt. v. 44.

VER. 35.

Καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός.

And the people stood beholding. [a] *And the rulers also with them derided* him, *saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

[And sitting down, they watched him there; And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking *him*, with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xxvii. 36. 39—43. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 29—32.]

[a] See on Matt. xxvii. ver. 39—41.

VER. 36.

Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι, καὶ ὄξος προσφέροντες αὐτῷ,

And the soldiers also mocked him, coming to him, and offering him vinegar,

[They gave him vinegar to drink mingled with gall, Matt. xxvii. 34. And they gave him to drink wine mingled with myrrh, Mark xv. 23. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, andput *it* to his mouth, John xix. 29.]

VER. 37.

Καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

And saying, If thou be the king of the Jews, save thyself.

VER. 38.

Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, [a] *THIS IS THE KING OF THE JEWS.*

[And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, Matt. xxvii. 37. And the superscription of his accusation was written over, THE KING OF THE JEWS, Mark xv. 26. And Pilate wrote a title, and put *it* on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS, John xx. 19.]

[a] See on Matt. ii. ver. 2. clause 1.

VER. 39.

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

[The thieves also which were crucified with him, cast the same in his teeth, Matt. xxvii. 44. And they that were crucified with him reviled him, Mark xv. 32.]

VER. 40.

Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

VER. 41.

Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν, ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

And we indeed justly; for we receive the due reward of our deeds: [a] *but this man hath done nothing amiss,*

[a] See on ver. 22.

VER. 42.

Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

And he said unto Jesus, [a] *Lord, remember me* [b] *when thou comest into thy kingdom.*

[a] See on Matt. xxiii. ver. 8. clause 2.
[b] See on Matt. ii. ver. 2. clause 1.

VER. 43.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

And Jesus said unto him, [a] *Verily I say unto thee, To-day shalt thou be* [b] *with me in* [c] *paradise.*

[a] See on Matt. vii. ver. 7. clauses 1, 2.

[b] I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

[c] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 4. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 44.

Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης.

And it was about the sixth hour, [a] *and there was a darkness over all the* * *earth until the ninth hour.*

* Or, *land.*

[Now from the sixth hour there was darkness over all the land unto the ninth hour, Matt. xxvii. 45. And when the sixth hour was come, there was darkness over the whole land until the ninth hour, Mark xv. 33.]

[a] See on Matt. xxvii. ver. 45. clause 2.

VER. 45.

Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

[a] *And the sun was darkened, and the veil of the temple was rent in the midst.*

[And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38.]

[a] See on Matt. xxvii. ver. 51.

VER. 46.

Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἐξέπνευσεν.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

[And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me? Jesus, when he had cried again with a loud voice, yielded up the ghost, Matt. xxvii. 46. 50. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 34. 37. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.]

VER. 47.

Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεὸν, λέγων· Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

[Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

saying, Truly, this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.]

VER. 48.

Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

VER. 49.

Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

And all his acquaintance, [a] *and the women that followed him from Galilee, stood afar off, beholding these things.*

[a] See on ver. 27.

VER. 50.

Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος.

And behold, there was *a man named Joseph, a counsellor ;* and he was *a good man, and a just:*

VER. 51.

(Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων· ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ,

(*The same had not consented to the counsel and deed of them ;*) he was *of Arimathea, a city of the Jews: who also himself waited for* [a] *the kingdom of God.*

[When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple, Matt. xxvii. 57. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, Mark xv. 43. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), John xix. 38.]

[a] See on Matt. iii. ver. 2. clause 2.

VER. 52.

Οὗτος, προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

This man *went unto Pilate, and begged the body of Jesus.*

[He went to Pilate, and begged the body of Jesus, Matt. xxvii. 58. Came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43. Besought Pilate that he might take away the body of Jesus, John xix. 38.]

VER. 53.

Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

[a] *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.*

[And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed, Matt. xxvii. 59, 60. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcbre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 46. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight.* Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore,—for the sepulchre was nigh at hand, John xix. 38—42.]

[a] And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither *was any* deceit in his mouth, Isa. liii. 9.

VER. 54.

Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

And that day was the preparation, and the sabbath drew on.

[And now when the even was come, because it was the preparation, that

is, the day before the sabbath, Mark xv. 42. Because of the Jews' preparation-*day*, John xix. 42.]

VER. 55.

Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

[And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 61. And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid, Mark xv. 47.]

VER. 56.

Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

And they returned, and prepared spices and ointments; [a] *and rested the sabbath-day, according to the commandment.*

[a] See on Matt. xii. ver. 1.

CHAP. XXIV.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.

Now upon the first day *of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain* others *with them.*

VER. 2.

Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

And they found the stone rolled away from the sepulchre.

[And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, Matt. xxviii. 2. And when they looked, they saw that the stone was rolled away: for it was very great, Mark xvi. 4. And seeth the stone taken away from the sepulchre, John xx. 1.]

VER. 3.

Καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.

And they entered in, and found not the body of the Lord Jesus.

VER. 4.

Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

VER. 5.

Ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

And, as they were afraid, and bowed down their *faces to the earth, they said unto them, Why seek ye* [*] *the living among the dead?*

[*] Or, *him that liveth.*

VER. 6.

Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. Μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

VER. 7.

Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

[a] *Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

[a] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23.

VER. 8.

Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

And they remembered his words,

VER. 9.

Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα· καὶ πᾶσι τοῖς λοιποῖς.

And returned from the sepulchre, and told all these things [a] *unto the eleven, and to all the rest.*

[a] See on Matt. x. ver. 2—4.

VER. 10.

Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

It was Mary Magdalene, and Joanna, and Mary the mother *of James, and other* women that were *with them, which told these things unto the apostles.*

VER. 11.

Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

And their words seemed to them as idle tales, and they believed them not.

[And they, when they had heard that he was alive, and had been seen of her, believed not, Mark xvi. 11.]

VER. 12.

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

VER. 13.

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about *threescore furlongs.*

VER. 14.

Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

And they talked together of all these things which had happened.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.

And it came to pass, that, while they communed together *and reasoned, Jesus himself drew near, and went with them.*

[After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12.]

VER. 16.

Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

But their eyes were holden that they should not know him.

VER. 17.

Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστὲ σκυθρωποί;

And he said unto them, What manner of communications are *these that ye have one to another, as ye walk,* [a] *and are sad?*

[a] The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20.

VER. 18.

Ἀποκριθεὶς δὲ ὁ εἷς ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

VER. 19.

Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was [a] *a prophet* [b] *mighty in deed and word before God and all the people:*

[a] See on Matt. v. ver. 22. clause 1.
[b] See on Matt. iv. ver. 24.

VER. 20.

Ὅπως τε παρέδωκαν αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

And how [a] *the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.*

[a] And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

And he said unto them, If I tell you, ye will not believe: And if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth, Luke xxii. 66—71. Pilate therefore, willing to release Jesus, spake again to them. But they cried, Crucify *him*, crucify him. And Pilate gave sentence that it should be as they required, xxiii. 20, 21. 24. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 1, 2. and Mark xv. 1. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 20—26.

VER. 21.

Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλά γε σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο.

But [a] *we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.*

[a] And he shall redeem Israel from all his iniquities, Psal. cxxx. 8.

VER. 22.

Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον,

Yea, [a] *and certain women also of our company made us astonished, which were early at the sepulchre;*

[a] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not, ver. 9—11.

VER. 23.

Καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.

And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

VER. 24.

Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

And [a] *certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.*

[a] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, ver. 12. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple,

which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 3—9.

VER. 25.

Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

Then he said unto them, [a] O fools, and slow of heart to believe all that the prophets have spoken:

[a] See on Matt. vi. ver. 30. clause 2.

VER. 26.

Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

Ought not Christ to have suffered these things, and to enter into his glory?

VER. 27.

Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

And beginning at [a] Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

[a] See on Matt. xi. ver. 3.

VER. 28.

Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρώτερω πορεύεσθαι.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

VER. 29.

Καὶ παρεβιάσαντο αὐτὸν λέγοντες· Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

VER. 30.

Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον, εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς.

And it came to pass, as he sat at meat with them, he took bread, [a] and blessed it, and brake, and gave to them.

[a] See on Matt. xv. ver. 36.

VER. 31.

Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

*And their eyes were opened, and they knew him: and he *vanished out of their sight.*

* Or, *ceased to be seen of them.*

VER. 32.

Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he [a] opened to us the Scriptures?

[a] See ver. 27.

VER. 33.

Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

[Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, John xx. 19.]

VER. 34.

Λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.

Saying, the Lord is risen indeed, and hath appeared to Simon.

VER. 35.

Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

And they told what things were done in the way, and how he was known of them in breaking of bread.

[And they went and told it unto the residue, Mark xvi. 13.]

VER. 36.

Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, [a] *Peace be unto you.*

[Came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you, John xx. 19.]

[a] See on John xiv. ver. 27.

VER. 37.

Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

But they were [a] *terrified and affrighted, and supposed that they had seen a spirit.*

[a] See on Matt. xiv. ver. 26.

VER. 38.

Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστὲ, καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

VER. 39.

Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

Behold my hands and my feet, it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VER. 40.

Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

And when he had thus spoken, he shewed them his hands and his feet.

[And when he had so said, he shewed unto them *his* hands and his side, John xx. 20.]

VER. 41.

Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε;

And while they yet believed not [a] *for joy, and wondered, he said unto them, Have ye here any meat?*

[a] Your sorrow shall be turned into joy, John xvi. 20. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22.

VER. 42.

Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

And they gave him a piece of a broiled fish, and of an honeycomb.

VER. 43.

Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

And [a] *he took it, and did eat before them.*

[a] Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, Acts x. 40, 41.

VER. 44.

Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς, ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς περὶ ἐμοῦ.

And he said unto them, [a] *These* are *the words which I spake unto you, while I was yet with you,* [b] *that all things must be fulfilled, which were written in the law of Moses,* [c] *and in the prophets,* [d] *and* in *the Psalms, concerning me.*

[a] The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. and xviii. 32, 33. Matt. xvi. 21. xvii. 22, 23. xx. 18, 19. Mark viii. 31. ix. 31. x. 33, 34.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil, Numb. xxxv. 25.

[c] Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider, Isa. lii. 13—15. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from

him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 3—12. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 24—27. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, Zech. xii. 10. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones, xiii. 7.

[d] Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou *art* holy, *O thou* that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him. But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. I was cast upon thee from the womb; thou *art* my God from my

mother's belly. Be not far from me, for trouble *is* near; for *there is* none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. They part my garments among them, and cast lots upon my vesture, Psal. xxii. 1—18. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me; I delight to do thy will, O my God: yea, thy law *is* within my heart, xl. 6—8. See also on Matt. xi. ver. 3.

VER. 45.

Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς.

[a] *Then opened he their understanding, that they might understand the Scriptures,*

[a] Open thou mine eyes, that I may behold wondrous things out of thy law, Psal. cxix. 18. But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 14—18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6.

VER. 46.

Καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

And said unto them, [a] *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*

[a] See on ver. 44.

VER. 47.

Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ.

And that [a] *repentance and* [b] *remission of sins should be preached in his name* [c] *among all nations,* [d] *beginning at Jerusalem.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

[c] See on Matt. xxviii. ver. 19. clause 1.

[d] See on Matt. x. ver. 6. clause 1.

VER. 48.

Ὑμεῖς δέ ἐστε μάρτυρες τούτων.

[a] *And ye are witnesses of these things.*

[a] And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 7, 8. This Jesus hath God raised up, whereof we all are witnesses, ii. 32. and iii. 15. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, v. 30—32. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and

shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead, x. 39—42. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 3, 4. (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 2, 3.

VER. 49.

Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἰερουσαλὴμ, ἕως οὗ ἐνδύσασθε δύναμιν ἐξ ὕψους.

And, behold, [a] *I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

[And these signs shall follow them that believe, Mark xvi. 17. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me, Acts i. 4.]

[a] For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up *as* among the grass, as willows by the water-courses, Isa. xliv. 3, 4. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, lix. 20, 21. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 28, 29. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, John xiv. 16, 17. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26.

VER. 50.

Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

VER. 51.

Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

[So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, Acts i. 9.]

VER. 52.

Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης.

And they [a] *worshipped him, and returned to Jerusalem* [b] *with great joy:*

[a] See on Matt. ii. ver. 2. clause 3.

[b] See on ver. 41.

VER. 53.

Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

[a] *And were continually in the temple, praising and blessing God. Amen.*

[a] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people, Acts ii. 46, 47. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ, v. 41, 42.

END OF ST. LUKE'S GOSPEL.

CHAP. I.—VER. 1.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος,

[a]*In the beginning was* [b]*the Word, and the Word was* [c]*with God,* [d]*and the Word was God.*

[a] In the beginning God created the heaven and the earth, Gen. i. 1. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, Prov. viii. 22, 23. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Ephes. iii. 9. And he is before all things, and by him all things consist, Col. i. 17. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, Heb. i. 10. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, Heb. vii. 3. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 8. 11. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13.

[b] And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth, ver. 14. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) 1 John i. 1, 2. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, v. 7. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God, Rev. xix. 13.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the deep: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment:

when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him, Prov. viii. 22—30. (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us,) 1 John i. 2.

[d] I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And Thomas answered and said unto him, My Lord, and my God, xx. 28. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre, Psal. xlv. 6. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, ix. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with a strong *hand*, and his arm shall rule for him: behold his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 9—11. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us, Matt. i. 23. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 5. Who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 7. 20. See also on Matt. i. ver. 23. clause 2.

VER. 2.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

The same was in the beginning with God.

VER. 3.

Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.

[a] *All things were made by him; and without him was not any thing made that was made.*

[a] He was in the world, and the world was made by him, and the world knew him not, ver. 10. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise, v. 17—19. In the beginning God created the heaven and the earth,

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. i. 1. 26. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth, Psal. xxxiii. 6. Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands, cii. 25. I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their hosts have I commanded. For thus saith the LORD that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD, and *there* is none else, Isa. xlv. 12. 18. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist, Col. i. 16, 17. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 2, 3. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail, 10—12. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man;* but he that built all things *is God*, iii. 3, 4. Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

VER. 4.

Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

[a] *In him was life;* [b] *and the Life was the light of men.*

[a] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 21. 26. Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, xi. 25. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 45. When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the record, that God hath given to us eternal life, and this life is in his Son, v. 11. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

[b] He was not that Light, but *was sent* to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 8, 9. As long as I am in the world, I am the Light of the world, ix. 5. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth, Isa. xlix. 6. Arise, shine; for thy light

is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Say to them *that are* of a fearful heart, be strong, fear not: behold your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, xxxv. 4, 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. See also on Matt. iv. ver. 16. clause 1.

VER. 5.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

And [a] *the light shineth in darkness, and the darkness comprehended it not.*

[a] He was in the world, and the world was made by him, and the world knew him not, ver. 10. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, iii. 19, 20. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and hid himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias had said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, xii. 36—40. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 13. 17. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and the fools hate knowledge. For that they hated knowledge, and did not choose the fear of the LORD: Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 22. 29, 30. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 6.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

There [a] *was a man sent from God, whose name* was *John.*

[a] See on Matt. iii. ver. 1. and 3.

VER. 7.

Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

The same came for [a] *a witness, to bear witness of the Light,* [b] *that all* men *through him might believe.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? ver. 19. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, ver. 26, 27. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, ver. 29. And John bare

record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, ver. 32—34. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ver. 36. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, v. 33—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

[b] *That* was the true Light, which lighteth every man that cometh into the world, ver. 9. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, iii. 26. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. Who will have all men to be saved, and to come unto the knowledge of the truth, 1 Tim. ii. 4. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 8.

Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

He was not [a] *that Light, but* was sent *to bear witness of that Light,*

[a] And he confessed, and denied not; but confessed, I am not the Christ, ver. 20. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him, iii. 28.

VER. 9.

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

That *was* [a] *the true Light, which lighteth* [b] *every man that cometh into the world.*

[a] See on ver. 4. clause 2.

[b] To the law and to the testimony: if they speak not according to this word, *it is*, because *there* is no light in them, Isa. viii. 20. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 4—7.

VER. 10.

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

He [a] *was in the world,* [b] *and the world was made by him, and* [c] *the world knew him not.*

[a] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. But Jesus answered them, My Father worketh hitherto, and I work, v. 17. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect, xvii. 1. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, xvii. 24—27. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

[b] Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 11, 12. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, xi. 3. See also on ver. 3.

[c] O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, John xvii. 25. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory, ii. 8. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 11.

Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

He [a] *came unto his own,* [b] *and his own received him not.*

[a] But he answered and said, I am not sent but unto the lost sheep of the house of Israel, Matt. xv. 24. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds

of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 25, 26. Men *and* brethren children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, xiii. 26. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, xv. 8. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[b] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony, John iii. 32. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us, Luke xix. 14. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them? xx. 13—15. Ye stiffnecked and uncircumcised in heart and ears, do ye always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Acts vii. 51, 52.

VER. 12.

Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

But as many as [a] *received him,* [b] *to them gave he power to become the sons of God,* [c] even *to them that believe on his name:*

[a] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, Matt. x. 40. And whoso shall receive one such little child in my name receiveth me, xviii. 5. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.

[b] Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father; and shalt not turn away from me, Jer. iii. 19. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hos. i. 10. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 14, 15. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Behold what manner

of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

[c] Now when he was in Jerusalem at the Passover, in the feast *day*, many believed in his name, when they saw the miracles which he did, John ii. 23. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 18. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. And in his name shall the Gentiles trust, Matt. xii. 21. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 12, 13.

VER. 13.

Οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

Which [a] *were born,* [b] *not of blood,* [c] *nor of the will of the flesh,* [d] *nor of the will of man, but* [e] *of God.*

[a] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, John iii. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 23. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, ii. 2. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God, iv. 7. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1. For whatsoever is born of God overcometh the world, 4. We know that whosoever is born of God sinneth not, 18.

[b] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God, John viii. 33—41. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Neither because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come,

and Sarah shall have a Son, Rom. ix. 7—9.

[c] And the children struggled together within her; and she said, If *it be* so, why *am* I thus? and she went to enquire of the LORD, Gen. xxv. 22. And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob, 28. And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed, xxvii. 4. 33. And not only *this*; but when Rebekah also had conceived by one, *even* by our father Isaac; (For *the* children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 10—16.

[d] Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel, Rom. ix. 1—6. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, x. 1—3. I have planted, Apollos watered; but God gave the increase, 1 Cor. iii. 6. For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

[e] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but caust not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 6—8. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him; 1 John ii. 29. See also on clause 1.

VER. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς), πλήρης χάριτος καὶ ἀληθείας.

[a] *And the Word was made flesh, and dwelt among us,* ([b] *and we beheld his glory, the glory as of* [c] *the only-begotten of the Father,*) [d] *full of grace and truth.*

[a] In the beginning was the Word, and the Word was with God, and the Word was God, ver. 1. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. But while he thought on these things, behold, the angel of the Lord ap-

peared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us, 20—23. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall he called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I knew not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 31—35. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 11. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, ix. 5. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven, 1 Cor. xv. 47. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the *nature of angels*; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 14—17. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already it is in the world, iv. 2, 3. See also on Matt. xvi. ver. 13. clause 4.

[b] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him, John ii. 11. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? xi. 40. He hath blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, and understand with *their* hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 40, 41. Jesus saith unto him, Have I been so

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father? xiv. 9. And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, Isa. xl. 5. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him, liii. 2. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee, lx. 1, 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While ye yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased, hear ye him, Matt. xvii. 1—5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4—6. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 4—7. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased, 2 Pet. i. 17.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, 18. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him, 1 John iv. 9. See also on Matt. xiv. ver. 33. clause 3.

[d] And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ, ver. 16, 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy,

that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 15.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

John [a] *bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for* [b] *he was before me.*

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light, ver. 7, 8. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God, 29—34. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, v. 33—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16.

[b] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, ver. 1, 2. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water, 31. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 58. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 5. The LORD possessed me in

the beginning of his way, before his works of old, Prov. viii. 22. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. And he is before all things, and by him all things consist, Col. i. 17. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I *am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and last, which was dead, and is alive, ii. 8.

VER. 16.

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

And [a] *of his fulness have all we received,* [b] *and grace for grace.*

[a] I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 1—5. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, Matt. iii. 11. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 14. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 12—16. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and *in* all knowledge, 1 Cor. i. 4, 5. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 7—12. In whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. For in him dwelleth all the fulness of the Godhead bodily, 9. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

[b] Who *art* thou, O great mountain? before Zerubbabel, *thou shalt become* a plain: and he shall bring forth the head stone *thereof with* shoutings, *crying*, Grace, grace unto it, Zech. iv. 7. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, 17. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 6, 7. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 5—10. But unto every one of us is given grace according to the measure of the gift of Christ, iv. 7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

VER. 17.

Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

For [a] *the law was given by Moses*, but [b] *grace and truth came by Jesus Christ.*

[a] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 29. This is he, that was in the church in the wilderness with the angel which spake in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us, Acts vii. 38. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening, xxviii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glori-

ous? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth, 2 Cor. iii. 7—10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 10—13. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, 17. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, viii. 8—12.

[b] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Mercy and truth are met together; righteousness and peace have kissed *each other*, Psal. lxxxv. 10. Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face, lxxxix. 14. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcviii. 3. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He hath holpen his servant Israel, in remembrance of *his* mercy. As he spake to our fathers, to Abraham, and to his seed for ever, Luke i. 54, 55. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the

way of peace, 68—79. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 34—39. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, Rom. iii. 21—26. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, xv. 8—12. For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us, 2 Cor. i. 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*, x. 4—10. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, xi. 39, 40. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth, Rev. v. 8—10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are

these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 9—17.

VER. 18.

Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

No man hath [a] *seen God at any time;* [b] *the only-begotten Son, which is* [c] *in the bosom of the Father,* [d] *he hath declared* him.

[a] Not that any man hath seen the Father, save he which is of God he hath seen the Father, John vi. 46. And he said, Thou canst not see my face: for there shall no man see me, and live, Exod. xxxiii. 20. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen, vi. 16. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 12—20.

[b] See on ver. 14. clause 3.

[c] Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved, John xiii. 23. Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him, Prov. viii. 30. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom, Lam. ii. 12. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, Luke xvi. 22, 23.

[d] These things said Esaias, when he saw his glory, and spake of him, John xii. 41. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; And how sayest thou *then*, Shew us the Father? xiv. 9. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, 26. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved, xxxii. 28—30. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not

nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, xxiii. 21. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD, before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen, xxxiii. 18—23. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*, xxxiv. 5—7. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 8. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us or for our adversaries? And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so, Josh. v. 13—15. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour, vi. 1, 2. And the angel of the LORD appeared unto him, and said unto him, the LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee? And he said unto him, Oh my LORD, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present and set *it* before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched

the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-Shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites. And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down, Judg. vi. 12—26. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these, xiii. 20—23. In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory, Isa. vi. 1—3. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ez. i. 26—28. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us; Even the LORD God of hosts; The LORD *is* his memorial, Hos. xii. 3—5. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*, Luke x. 22. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God and eternal life, 1 John v. 20.

VER. 19.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων Ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

And this is the record of John, [a] *when the Jews sent* [b]* *Priests and Levites from Jerusalem to ask him,* [c] *Who art thou?*

[a] Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these

things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

[b] And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee *to* the right hand, nor *to* the left, Deut. xvii. 9—11. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do, xxiv. 8. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23.

[c] Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly, John x. 24. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose, Acts xiii. 25. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus, xix. 4.

VER. 20.

Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

And he confessed, and denied not; but confessed, [a] *I am not the Christ.*

[a] Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 28—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 11, 12. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto *them* all, I indeed baptized you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 15—17.

VER. 21.

Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ

σύ; Καὶ λέγει· Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη· Οὔ.

*And they asked him, What then? [a]Art thou Elias? And he saith, I am not. [b]Art thou *that prophet? And he answered, No.*

*Or, *a prophet.*

[a] Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And if ye will receive it, this is Elias, which was for to come, Matt. xi. 14. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, xvii. 10—12. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord, Luke i. 17.

[b] And they asked him, and said unto him, Why baptizest thou then, if thou art not that Christ, nor Elias, neither that prophet? ver. 25. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well *spoken that* which they have spoken, Deut. xviii. 15—18. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 9—11. And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. See also on Matt. v. ver. 22. clause 1.

VER. 22.

Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself?

VER. 23.

Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

He said, [a]I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

[a] See on Matt. iii. ver. 3.

VER. 24.

Καὶ οἱ ἀπεσταλμένοι, ἦσαν ἐκ τῶν Φαρισαίων.

And they which were sent [a]were of the Pharisees.

[a] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, vii. 47—49. See also on Matt. iii. ver. 7. clause 1.

VER. 25.

Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;

And they asked him, and said unto him, [a]Why baptizest thou then, if thou be not [b]that Christ, nor Elias, neither that prophet?

[a] And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And it came to pass on the

morrow, that their rulers, and elders, and Scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 5—7. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28.

[b]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. See also on ver. 20.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε·

John answered them, saying, [a] *I baptize with water: but there standeth one among you* [b] *whom ye know not.*

[a] See on Matt. iii. ver. 6. clause 1.

[b] He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, ver. 10, 11. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, viii. 19. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' soap, Mal. iii. 1, 2. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 27.

Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

He it is, [a] *who coming after me is preferred before me,* [b] *whose shoe's latchet I am not worthy to unloose.*

[a] See on ver. 15.

[b] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire, Luke iii. 16.

VER. 28.

Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

These things were done in [a] *Beth-abara, beyond Jordan, where John was baptizing.*

[a] And went away again beyond Jordan, into the place where John at first baptized, and there he abode,

John x. 40. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan, Judg. vii. 24.

VER. 29.

Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

The next day John seeth Jesus coming unto him, and saith, [a] *Behold, the Lamb of God,* [b] *which* *[taketh] away the sin of the world.*

* Or, *beareth.*[c]

[a] And looking upon Jesus as he walked, he saith, Behold, the Lamb of God! ver. 36. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together, Gen. xxii. 7, 8. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats, Exod. xii. 3. And thou shalt say unto them, This *is* the offering made by fire, which ye shall offer unto the LORD; two lambs of the first year without spot, day by day, *for* a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering. And the other lamb shalt thou offer at even; as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof: *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 3—10. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth, Acts viii. 32. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, Rev. v. 6. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, 8. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, 12, 13. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see, vi. 1. And said to the mountains and rocks,

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, 16. And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of tho throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 14. 17. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I looked, and, lo, a Lamb stood on the mount Sion, and with an hundred forty *and* four thousand, having his Father's name written in their foreheads, xiv. 1. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb, 4. The same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, 10. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints, xv. 3. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 7. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God, 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, 14. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, 22, 23. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, 27. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 1—3.

[b] He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips, Hos. xiv. 2. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv. 3. For he hath made him

to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, iii. 13. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, ii. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. For *it is* not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world, 1 John ii. 2. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. Herein is love, not that we loved God, but that he loved us, and sent his son *to be* the propitiation for our sins, iv. 10. And from Jesus Christ, *who is* the faithful witness *and* the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[c] And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD, Exod. xxviii. 38. Wherefore have ye not eaten the sin-offering in the holy place seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD, Lev. x. 17. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness, xvi. 21, 22.

VER. 30.

Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν·

This is he of whom I said, [a]*After me cometh a man which is preferred before me; for he was before me.*

[a] See on ver. 15.

VER. 31.

Κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

And I knew him not: [a]*but that he should be made manifest to Israel, therefore am I come* [b] *baptising with water.*

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe, ver. 7. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places smooth. And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, Isa. xl. 3—5. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeh for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD, iv. 2—5. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness, and *in* the shadow of death, to guide our feet into the way of peace, 76—79.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 32.

Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

And John bare record, saying, [a] *I saw the Spirit descending from heaven like a dove, and it abode upon him.*

[a] See on Matt. iii. ver. 16.

VER. 33.

Κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [a] *the same is he which baptizeth with the Holy Ghost.*

[a] See on Matt. iii. ver. 11. clause 3.

VER. 34.

Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

And I saw, and bare record that [a] *this is the Son of God.*

[a] See on Matt. xiv. ver. 33. clause 2.

VER. 35.

Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Again the next day after John stood, and two of his disciples;

VER. 36.

Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.

And looking upon Jesus as he walked, he saith, [a] *Behold the Lamb of God!*

[a] See on ver. 29. clause 1.

VER. 37.

Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

And the two disciples heard him speak, [a] *and they followed Jesus.*

[a] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, ver. 43. A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it?* Prov. xv. 23. So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17. See also on Matt. iv. ver. 20.

VER. 38.

Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς·

Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββεί, (ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις;

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, [a] *Rabbi, (which is to say, being interpreted, Master,)* [b] *where* * *dwellest thou?*

* Or, *abidest.*

[a] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel, ver. 49. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, iii. 2. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all *men* come to him, 26. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? vi. 25. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master *even* Christ; and all ye are brethren, Matt. xxiii. 7, 8.

[b] The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus, John xii. 21.

VER. 39.

Λέγει αὐτοῖς· Ἔρχεσθε καὶ ὄψεσθε. Ἦλθον οὖν καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.

He saith unto them, [a] *Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the twelfth hour.*

[a] And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see, ver. 46. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. I love them that love me, and those that seek me early shall find me, Prov. viii. 17. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them, Luke xxiv. 29.

VER. 40.

Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

One of the two which heard John speak, *and followed him, was* [a] *Andrew, Simon Peter's brother.*

[a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

VER. 41.

Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμενον ὁ Χριστός.

He first findeth his own brother Simon, and saith unto him, We have found [a] *the Messiah, which is, being interpreted,* * *the Christ.*

* Or, the *anointed.*

[a] See on Luke iv. ver. 18. clause 2.

VER. 42.

Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλεψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon [a] *the son of Jona: thou shalt be* [b] *called* *Cephas, *which is by interpretation, A stone.*

* Or, *Peter.*

[a] So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 17.

[b] Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother, Matt. x. 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, xvi. 18. And Simon he surnamed Peter, Mark iii. 16. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, iii. 22. And that he was seen of Cephas, then of the twelve, xv. 5. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision, Gal. ii. 9.

VER. 43.

Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, [a] *Follow me.*

[a] See on Matt. iv. ver. 19. clause 1.

VER. 44.

Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

Now [a] *Philip was of Bethsaida, the city of Andrew and Peter.*

[a] See on Matt. x. ver. 3. clause 1.

VER. 45.

Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν, τὸν υἱὸν τοῦ Ἰωσὴφ, τὸν ἀπὸ Ναζαρέτ.

Philip findeth Nathanael, and saith unto him, We have found him, [a] *of whom Moses in the law, and the prophets, did write,* [b] *Jesus of Nazareth,* [c] *the son of Joseph.*

[a] See on Matt. xi. ver. 3.

[b] And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, ii. 23.

[c] See on Matt. i. ver. 16. clause 1.

VER. 46.

Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε.

And Nathanael said unto him, [a] *Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

[a] Others said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 41. Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 47.

Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

Jesus saw Nathanael coming to him, and saith of him, [a] *Behold an Israelite indeed,* [b] *in whom is no guile!*

[a] If ye continue in my word, *then* are ye my disciples indeed, John viii. 31. For he is not a Jew, which is one outwardly; neither is *that* circumcision which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men,

but of God, Rom. ii. 28, 29. For they *are* not all Israel, which are of Israel, ix. 6.

[b] Blessed *is* the man to whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 2.

VER. 48.

Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φιλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, [a] *Before that Philip called thee, when thou wast under the fig-tree, I saw thee.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 49.

Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ· Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

Nathanael answered and saith unto him, [a] *Rabbi,* [b] *thou art the Son of God;* [c] *thou art the King of Israel.*

[a] See on ver. 38. clause 1.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. ii. ver. 2. clause 1.

VER. 50.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

VER. 51.

Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας, καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon [a] *the Son of man.*

[a] See on Matt. xvi. ver. 13. clause 4.

CHAP. II.—VER. 1.

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

And the third day there was [a] *a marriage in Cana of Galilee; and the mother of Jesus was there:*

[a] So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed, ii. 18—25. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 2.

Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ, εἰς τὸν γάμον.

And both Jesus was called, and his disciples, to the marriage.

VER. 3.

Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

VER. 4.

Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου.

Jesus saith unto her, [a]Woman, what have I to do with thee? [b]mine hour is not yet come.

[a] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. And they say unto her, Woman, why weepest thou? xx. 13. Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? 15.

[b] Then Jesus said unto them, My time is not yet come, John vii. 6.

VER. 5.

Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

VER. 6.

Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

And there were set there six waterpots of stone, [a]after the manner of the purifying of the Jews, containing two or three firkins apiece.

[a] Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? Mark vii. 2—5.

VER. 7.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

VER. 8.

Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.

And he saith unto them, Draw out now, and bear unto the governor of the feast, and they bear it.

VER. 9.

Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ.) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

VER. 10.

Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ, ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

VER. 11.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

This beginning of miracles did Jesus in Cana of Galilee, and [a]manifested forth his glory; [b]and his disciples believed on him.

[a] See on chap. i. ver. 14. clause 2.

[b] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the

Son of God; and that believing ye might have life through his name, John xx. 30, 31.

VER. 12.

Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

After this he went down to [a] *Capernaum, he, and his mother,* [b] *and his brethren, and his disciples; and they continued there not many days.*

[a] See on Matt. iv. ver. 13. clause 2.

[b] Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 13.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

And the [a] *Jews' Passover was at hand? and Jesus went up to Jerusalem,*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 14.

Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους.

[a] *And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting:*

[a] See on Matt. xxi. ver. 12.

VER. 15.

Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

And when he had made a scourge of small cords, [a] *he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;*

[a] See on Matt. xxi. ver. 12. clause 2.

VER. 16.

Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου, οἶκον ἐμπορίου.

And said unto them that sold doves, Take these things hence; make not [a] *my Father's house* [b] *an house of merchandise.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] See on Matt. xxi. ver. 13.

VER. 17.

Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

And his disciples remembered that it was written, [a] *The zeal of thine house hath eaten me up.*

[a] For the zeal of thine house hath eaten me up, Psal. lxix. 9.

VER. 18.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

Then answered the Jews, and said unto him, [a] *What sign shewest thou unto us,* [b] *seeing that thou doest these things?*

[a] See on Matt. xii. ver. 38. clause 3.

[b] And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23; and Mark xi. 27, 28; and Luke xx. 1, 2.

VER. 19.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Jesus answered and said unto them, [a] *Destroy this temple, and in* [b] *three days* [c] *I will raise it up.*

[a] But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 60, 61. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 58, 59.

[b] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth, Matt. xii. 40.

[c] For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will, John v. 21. For as the Father hath life in himself, so hath he given to the

Son to have life in himself, 26. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 17, 18. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures, 1 Cor. xv. 3, 4. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 12. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 20.

Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

VER. 21.

Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

But [a] *he spake of the temple of* [b] *his body.*

[a] And the word was made flesh, and dwelt (ἐσκήνωσεν) among us, John i. 14. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 22.

Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

[a] *When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.*

[a] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 23.

Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

Now when he was in Jerusalem [a] *at the Passover, in the feast* day, [b] *many believed in his name, when they saw the miracles which he did.*

[a] See on Matt. xxvi. ver. 2. clause 2.

[b] Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? vii. 31. And he that sent me is with me: the Fa-

ther hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him, viii. 29, 30.

VER. 24.

Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·

[a] *But Jesus did not commit himself unto them,* [b] *because he knew all* men,

[a] When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 41, 42. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues, Matt. x. 16, 17.

[b] See on Matt. ix. ver. 4. clause 1.

VER. 25.

Καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ·

[a] *And needed not that any should testify of man: for he knew what was in man.*

[a] See on Matt. ix. ver. 4. clause 1.

CHAP. III.—VER. 1.

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.

There was a man of the [a] *Pharisees, named Nicodemus, a ruler of the Jews:*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 2.

Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββεῖ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.

The same came to Jesus by night, and said unto him, [a] *Rabbi, we know that thou art a teacher come from God:* [b] *for no man can do these miracles that thou doest, except God be with him.*

[a] See on chap. i. ver. 38. clause 1.

[b] Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, John ix. 16. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing, 30—33. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me, x. 24, 25. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the Romans shall come, and take away both our place and nation, xi. 47, 48. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did, by him, in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38.

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered and said unto him, Verily, verily, I say unto thee, [a] *Except a man be born* *again, [b] *he cannot* [c] *see the kingdom of God.*

* Or, *from above.*

[a] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, ver. 5, 6. See also on ver. 13. chap. i.

[b] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

[c] See on Matt. iii. ver. 2. clause 2.

VER. 4.

Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

Nicodemus saith unto him, [a]*How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

[a] See on ver. 3. clause 2.

VER. 5.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered, Verily, verily, I say unto thee, Except a man [a]*be born of water, and* [b]*of the Spirit,* [c]*he cannot enter into the kingdom of God.*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on chap. i. ver. 13. clause 1.
[c] See on Matt. v. ver. 20. clause 2.

VER. 6.

Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι.

That [a]*which is born of the flesh is flesh;* [b]*and that which is born of the Spirit is spirit.*

[a] And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth, Gen. v. 3. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually, vi. 5. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, vi. 12, 13. Who can bring a clean *thing* out of an unclean? not one, Job xiv. 4. What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: How much more abominable and filthy *is* man, which drinketh iniquity like water? xv. 14—16. How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight: How much less man *that is* a worm? and the son of man, *which* is a worm? xxv. 4—6. Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, Rom. vii. 5. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 18—25. *There is,* therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. For

what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, 3—8. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 16—21. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

[b] And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God, Ezek. xi. 19, 20. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, xxxvi. 25—27. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, Rom. viii. 5. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of *sin*; but the Spirit *is* life because of righteousness, 9, 10. He that is joined unto the Lord is one Spirit, 1 Cor. vi. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

VER. 7.

Μὴ θαυμάσῃς ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

Marvel not that I said unto thee, [a]*Ye must be born* **again.*

* Or, *from above.*

[a] What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that

what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 9—20. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22—24. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 14—16. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 8.

Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [a] *so is every one that is born of the Spirit.*

[a] If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, iii. 7—10. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death, 14. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24, and iv. 13. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 9.

Ἀπεκρίθη Νικόδημος, καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

Nicodemus answered and said unto him, [a] *How can these things be?*

[a] See on ver. 3. clause 2.

VER. 10.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

Jesus answered and said unto him, [a] *Art thou a master of Israel,* [b] *and knowest not these things?*

[a] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it *is* sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 9.

[b] Circumcise therefore the foreskin of your heart, and be no more stiffnecked, Deut. x. 16. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will he their God, and they shall be my people, Jer. xxxi. 33. And they shall be my people,

and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 38—40. And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? xviii. 31. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, xxxvi. 25—27.

VER. 11.

Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Verily, Verily, I say unto thee, [a] *We speak that we do know, and testify that we have seen;* [b] *and ye receive not our witness.*

[a] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, ver. 32, 33. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[b] See on chap. i. ver. 11. clause 2.

VER. 12.

Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

VER. 13.

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.

And no man hath ascended up to heaven, [a] *but he that came down from heaven,* even [b] *the Son of man* [c] *which is in heaven.*

[a] Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world, John vi. 32, 33. For I came down from heaven, not to do mine own will, but the will of him that sent me, 38. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? 58—62. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, viii. 42. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The second man *is* the Lord from heaven,

1 Cor. xv. 47. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things), Eph. iv. 8—10.

[b] See on Matt. xvi. ver. 13. clause 4.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, *even* unto the end of the world, xxviii. 20. Which is his body, the fulness of him that filleth all in all, Eph. i. 23.

VER. 14.

Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·

And [a] *as Moses lifted up the serpent in the wilderness,* [b] *even so must the Son of man be lifted up:*

[a] And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpent, from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 6—9. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan, 2 Kings xviii. 4.

[b] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things, John viii. 28. See also on Matt. xx. ver. 28. clause 4.

VER. 15.

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

That [a] *whosoever believeth in him* [b] *should not perish,* [c] *but have eternal life.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand, x. 28, 29. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. See also on Matt. xviii. ver. 11.

[c] See on Matt. xix. ver. 16. clause 3.

VER. 16.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

For [a] *God so loved the world, that he gave* [b] *his only-begotten Son, that* [c] *whosoever believeth in him* [d] *should not perish, but* [e] *have everlasting life.*

[a] For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us, Rom. v. 6—8. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of

God in him, 2 Cor. v. 18—21. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 8—11.

[b] See on chap. i. ver. 14. clause 3.

[c] See on Mark xvi. ver. 16. clause 1.

[d] See on ver. 15. clause 2.

[e] See on Matt. xix. ver. 16. clause 3.

VER. 17.

Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

For [a] *God sent not his Son into the world to condemn the world;* [b] *but that the world through him might be saved.*

[a] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, John xii. 47. For the Son of man is not come to destroy men's lives, but to save *them*, Luke ix. 56.

[b] See on Matt. i. ver. 21. clause 3.

VER. 18.

Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται· ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

[a] *He that believeth on him is not condemned:* [b] *but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] He that believeth not the Son shall not see life; but the wrath of God abideth on him, ver. 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins, viii. 24. He that believeth not shall be damned, Mark xvi. 16. *There* is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, Rom. viii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 1—3. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life, 1 John v. 10—12.

VER. 19.

Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

[a] *And this is the condemnation, that light is come into the world, and men loved darkness rather than light,* [b] *because their deeds were evil.*

[a] In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not, John i. 4—10. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pha-

risees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 10—16. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, xii. 47. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 15, 16. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 8—12.

[b] How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not, viii. 42—45. That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall,

whose breaking cometh suddenly at an instant, Isa. xxx. 9—13. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Rom. i. 20—32. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 20.

Πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

[a] *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be* [*] *reproved.*

[*] Or, *discovered.*

[a] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 8. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 13—17. A scorner loveth not one that reproveth him: neither will he go unto the wise, Prov. xv. 12. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly, Amos v. 10. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light, Eph. v. 13.

VER. 21.

Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

[a] *But he that doeth truth cometh to the light, that his deeds may be made manifest,* [b] *that they are wrought in God.*

[a] Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day

and night, Psal. i. 1, 2. Let my heart be sound in thy statutes, that I be not ashamed, cxix. 80. Thy word *is* a lamp unto my feet, and a light unto my path. I have sworn, and I will perform *it*, that I will keep thy righteous judgments, 105, 106. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting, cxxxix. 23, 24. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, Acts xvii. 11, 12. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6.

[b] *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 7—9. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, 23—28. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11.

VER. 22.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, [a] *and baptized.*

[a] And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, ver. 26. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples), iv. 1, 2.

VER. 23.

[γ]Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνών, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο.

And John also was [a] *baptizing in Ænon near to* [b] *Salim, because there was much water there: and they came, and were baptized.*

[a] See on Matt. iii. ver. 6. clause 1.

[b] And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20.

VER. 24.

Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

[a] *For John was not yet cast into prison.*

[a] See on Matt. xi. ver. 2. clause 2.

VER. 25.

Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

[a] *Then there arose a question between*

some *of John's disciples and the Jews about purifying.*

[a] See on Mark vii. ver. 4.

VER. 26.

Καὶ ἦλθον πρὸς τὸν, Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [a] *to whom thou barest witness, behold,* [b] *the same baptizeth, and* [c] *all* men *come to him.*

[a] See on chap. i. ver. 15.

[b] After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, ver. 22.

[c] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, John xii. 19.

VER. 27.

Ἀπεκρίθη Ἰωάννης, καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

John answered and said, [a] *A man can* * *receive nothing, except it be given him* [b] *from heaven.*

* Or, *take unto himself.*

[a] And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also; Numb. xvi. 8—10. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, xvii. 1—5. Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 15. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. So we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 5—8. Who then *is* Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word

of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophesy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, xii. 3—11. But by the grace of God I *am* what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, James i. 17. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

[b] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. and Mark xi. 30, 31.

VER. 28.

Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἐπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

[a] *Ye yourselves bear me witness, that I said, I am not the Christ,* [b] *but that I am sent before him.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 19—23.

[b] See on Matt. iii. ver. 3.

VER. 29.

Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

[a] *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

[a] Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointment than all spices! Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon, Cant. iv. 8—11. For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth

over the bride, *so* shall thy God rejoice over thee, lxii. 4, 5. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD, Hos. ii. 19, 20. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ, 2 Cor. xi. 2. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church, Eph. v. 28—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9.

VER. 30.

Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

[a] *He must increase, but I* must *decrease.*

[a] His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things, Psal. lxxii. 17, 18. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, 44. See also on Matt. viii. ver. 11. clause 1.

VER. 31.

Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ. Ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί.

[a] *He that cometh from above* [b] *is above all:* [c] *he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*

[a] See on ver. 13. clause 1.

[b] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the

bosom of the Father, he hath declared *him*, 15—18. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 26—30. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son; even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 20—23. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Rom. ix. 5. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Philip. ii. 9—11. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall all wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. i. 1—13. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the

rejoicing of the hope firm unto the end, iii. 3—6. Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 21, 22. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 11—16.

[c] The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy, 1 Cor. xv. 47, 48.

VER. 32.

Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

[a] *And what he hath seen and heard, that he testifieth; [b] and no man receiveth his testimony.*

[a] For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him, viii. 26. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. See also on ver. 11. clause 1.

[b] See on chap. i. ver. 11. clause 2.

VER. 33.

Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν.

[a] *He that hath received his testimony hath set to his seal that God is true.*

[a] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

VER. 34.

Ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

[a] *For he whom God hath sent speaketh the words of God: [b] for God giveth not the Spirit by measure* unto him.

[a] For God sent not his Son into the world to condemn the world; but that the world through him might be saved, ver. 17. Jesus answered them and said, My doctrine *is* not mine, but his that sent me, vii. 16. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things, viii. 26—28. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. He that *is* of God heareth God's words; ye therefore hear *them* not, because ye are not of God, 47.

[b] And of his fulness have all we received, and grace for grace, John i. 16. For as the Father hath life in himself; so hath he given to the Son to have life in himself, v. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

VER. 35.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

[a] *The Father loveth the Son,* [b] *and hath given all things into his hand.*

[a] For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 23, 24. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them, 26. See also on Matt. iii. ver. 17. clause 2.

[b] See on Matt. xxviii. ver. 18.

VER. 36.

Ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

[a] *He that believeth on the Son* [b] *hath everlasting life:* [c] *and he that believeth not the Son shall not see life;* [d] *but the wrath of God abideth on him.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Matt. xix. ver. 16. clause 3.

[c] See on ver. 18. clause 2.

[d] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. Much more then, being now justified by his blood, we shall be saved from wrath through him, v. 9. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 15—17.

CHAP. IV.—VER. 1.

Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

When therefore [a] *the Lord knew how the Pharisees had heard that* [b] *Jesus made and baptized more disciples than John,*

[a] See on Luke ii. ver. 11. clause 3.

[b] After these things came Jesus and his disciples into the land of Judæa, and there he tarried with them, and baptized, John iii. 22. And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, 26.

VER. 2.

(Καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)

(Though Jesus himself baptized not, but his disciples,)

VER. 3.

Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

[a] *He left Judæa, and* [b] *departed again into Galilee.*

[a] After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, John iii. 22.

[b] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage, John ii. 1, 2.

VER. 4.

Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

And he must needs go through [a] *Samaria.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 5.

Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας,

λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.

Then cometh he to a city of Samaria, which is called Sychar, near to [a] *the parcel of ground that Jacob gave to his son Joseph.*

[a] And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, xlviii. 22.

VER. 6.

Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη.

Now Jacob's well was there. Jesus therefore, [a] *being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

[a] See on Matt. iv. ver. 2. clause 2.

VER. 7.

Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν.

There cometh a [a] *woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 8.

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

(*For his disciples were gone away unto the city to buy meat.*)

VER. 9.

Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.

Then saith [a] *the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 10.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ· Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.

Jesus answered and said unto her, [a] *If thou knewest the gift of God,* [b] *and who it is that saith to thee, Give me to drink; thou wouldest have asked of him,* [c] *and he would have given thee living water.*

[a] For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, Isa. xlii. 6. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Thanks *be* unto God for his unspeakable gift, 2 Cor. ix. 15.

[b] The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*, ver. 25, 26. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him, ix. 35—38.

[c] But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life, ver. 14. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him

should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified), vii. 37—39. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation, Isa. xii. 3. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, lv. 1. For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, Zech. xiv. 8. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely, ver. 17.

VER. 11.

Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

VER. 12.

Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

Art thou greater than our father Jacob, [a] *which gave us the well, and drank thereof himself, and his children, and his cattle?*

[a] See on ver. 5.

VER. 13.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

VER. 14.

Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

But [a] *whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him* [b] *shall be in him a well of water springing up into everlasting life.*

[a] And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, Isa. xlix. 8—10. They shall hunger no more, neither

thirst any more; neither shall the sun light on them nor any heat, Rev. vii. 16.

[b] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified), John vii. 38, 39. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, xiv. 16, 17. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30.

VER. 15.

Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.

[a] *The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

[a] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ὕπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.

Jesus saith unto her, Go, call thy husband, and come hither.

VER. 17.

Ἀπεκρίθη ἡ γυνὴ, καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω.

The woman answered and said, I have no husband. [a] *Jesus said unto her, Thou hast well said, I have no husband:*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.

[a] *For thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 19.

Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

The woman saith unto him, [a] *Sir, I perceive that thou art a* [b] *prophet.*

[a] Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of a woman *this is* that toucheth him: for she is a sinner, Luke vii. 39.

[b] Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 14. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. See also on Matt. v. ver. 22. clause 1.

VER. 20.

Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

[a] *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

[a] And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the LORD appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him, Gen. xii. 6, 7. And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's

father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, xxxiii. 18-20. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually, 1 Kings ix. 3. Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel, 1 Chron. xxii. 1. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel, 2 Chron. vi. 6. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice, vii. 12. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually, 16. His foundation *is* in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah, Psal. lxxxvii. 1-3. For the LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 21.

Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

Jesus saith unto her, [a] *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 22.

Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

[a] *Ye worship ye know not what: we know what we worship:* [b] *for salvation is of the Jews.*

[a] And the king of Assyria brought *men* from Babylon, and from Cutbah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel, 2 Kings xvii. 24—34.

[b] Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee, Isa. xii. 6. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and will

place salvation in Zion for Israel my glory, xlvi. 13. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, Rom. ix. 4.

VER. 23.

Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

But the hour cometh, and now is, when [a] *the true worshippers shall worship the Father,* [b] *in spirit and* [c] *in truth:* [d] *for the Father seeketh such to worship him.*

[a] Yea, in the way of thy judgments, O LORD, have we waited for thee: the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek the early, Isa. xxvi. 8, 9. To this *man* will I look, *even* to *him that* is poor and of a contrite spirit, and trembleth at my word, lxvi. 2. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xviii. 13, 14.

[b] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, Rom. i. 9. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 26. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

[c] Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you, 1 Sam. xii. 24. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth, Psal. cxlv. 18.

[d] The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 13, 14. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8.

VER. 24.

Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

[a] *God* is *a Spirit;* [b] *and they that worship him must worship* him *in spirit and in truth.*

[a] Who is the image of the invisible God, the first born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever, Amen. 1 Tim. i. 17.

[b] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. If I regard iniquity in my heart, the LORD will not hear *me: But* verily God hath heard *me;* he hath attended to the voice of my prayer, lxvi. 18, 19 For thus saith the high and lofty One that inhabiteth eternity,

whose name is Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. See also on Matt. xv. ver. 8, 9.

VER. 25.

Λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

The woman saith unto him, I know that [a] *Messias cometh, which is called Christ:* [b] *when he is come, he will tell us all things.*

[a] See on Luke iv. ver. 18. clause 2.

[b] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18.

VER. 26.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

Jesus saith unto her, [a] *I that speak unto thee am he.*

[a] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee, John ix. 35—37. Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20.

VER. 27.

Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς;

And upon this came his disciples, [a] *and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

[a] The Jews have no dealings with the Samaritans, ver. 9.

VER. 28.

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·

The woman then left her waterpot, and went her way into the city, and saith to the men,

VER. 29.

Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

Come, see a man, which told me all things that ever I did: is not this the Christ?

VER. 30.

Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν,

Then they went out of the city, and came unto him.

VER. 31.

Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες· Ῥαββεῖ, φάγε.

In the mean while his disciples prayed him, saying, Master, eat.

VER. 32.

Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.

But he said unto them, [a] *I have meat to eat that ye know not of.*

[a] See on ver. 34. clause 1.

VER. 33.

Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

Therefore said his disciples one to another, Hath any man brought him ought *to eat?*

VER. 34.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

Jesus saith unto them, [a] *My meat is to do the will of him that sent me,* [b] *and to finish his work.*

[a] Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 7, 8. I seek not mine own

will, but the will of the Father which hath sent me, John v. 30. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 38—40.

[b] I have glorified thee on the earth: I have finished the work which thou gavest me to do, John xvii. 4. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, xix. 30. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 35.

Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [a] *for they are white already to harvest.*

[a] Then saith he unto his disciples, The harvest truly is plenteous, but the labourers *are* few, Matt. ix. 37. and Luke x. 2.

VER. 36.

Καὶ ὁ θερίζων, μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων.

And [a] *he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

[a] The fruit of the righteous is a tree of life: and he that winneth souls is wise, Prov. xi. 30. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 6—9.

VER. 37.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, [a] *One soweth, and another reapeth.*

[a] Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine, Mic. vi. 15.

VER. 38.

Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

[a] *I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe, John i. 7. Howbeit I sent unto you all my servants the prophets, rising early

and sending *them*, saying, Oh, do not this abominable thing that I hate, Jer. xliv. 4. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, 5, 6. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, iv. 23.

VER. 39.

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρούσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

And many of the Samaritans of that city believed on him [a]*for the saying of the woman, which testified, He told me all that ever I did.*

[a] The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him, ver. 28—30.

VER. 40.

Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

VER. 41.

Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ·

And many more believed because of his own word;

VER. 42.

Τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκ ἔτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.

And said unto the woman, Now we believe, not because of thy saying: for we have heard him *ourselves, and know that this is indeed* [a]*the Christ,* [b]*the Saviour of the world.*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on Matt. i. ver. 21. clause 3.

VER. 43.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν·

Now after two days he departed thence, and went into Galilee.

VER. 44.

Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

[a]*For Jesus himself testified, that a prophet hath no honour in his own country.*

[a] See on Matt. xiii. ver. 57. clause 2.

VER. 45.

Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

Then [a]*when he was come into Galilee, the Galileans received him,* [b]*having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.*

[a] And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan, Matt. iv. 23—25.

[b] And the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

John ii. 13—15. Now when he was in Jerusalem at the Passover, in the feast *day*, many believed in his name, when they saw the miracles which he did, 23.

VER. 46.

Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.

[a]*So Jesus came again into Cana, of Galilee, where he made the water wine. And there was a certain* [a] *nobleman whose son was sick at Capernaum.*

* Or, *courtier*, or, *ruler*.

[a] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which *is* worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him, John ii. 1—11.

VER. 47.

Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν.

When he heard that Jesus was come out of Judæa into Galilee, he went unto him, [a] *and besought him that he would come down, and heal his son: for he was at the point of death.*

[a] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke vii. 2, 3. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him, viii. 41, 42.

VER. 48.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

Then said Jesus unto him, [a] *Except ye see signs and wonders, ye will not believe.*

[a] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas, Matt. xvi. 4.

VER. 49.

Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

The nobleman saith unto him, Sir, come down ere my child die.

VER. 50.

Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου, ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἐπορεύετο.

Jesus saith unto him, [a] *Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.*

[a] See on Matt. iv. ver. 23. clause 4.

VER. 51.

Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ.

And as he was now going down, his

servants met him, and told him, saying, Thy son liveth.

VER. 52.

Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἑβδόμην, ἀφῆκεν αὐτὸν ὁ πυρετός.

Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

VER. 53.

Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

VER. 54.

Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAP. V.—VER. 1.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

VER. 2.

Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα.

Now there is at Jerusalem by the sheep *market *a pool, which is called in the Hebrew tongue, Bethesda, having five porches.*

* Or, *gate.*

VER. 3.

Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

VER. 4.

Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

VER. 5.

Ἦν δέ τις ἄνθρωπος ἐκεῖ τριακοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

And a certain man was there, which had an infirmity thirty and eight years.

VER. 6.

Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

VER. 7.

Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

VER. 8.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

Jesus saith unto him, [a]*Rise, take up thy bed, and walk.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 9.

Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And immediately [a]*the man was made whole, and took up his bed, and walked:* [b]*and on the same day was* [c]*the sabbath.*

[a] See on Matt. iv. ver. 23. clause 4.
[b] See on Matt. xii. ver. 2.
[c] See on ver. 10.

VER. 10.

Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, οὐκ ἔξεστί σοι ἆραι τὸν κράββατον.

The Jews therefore said unto him that was cured, It is the sabbath day:

[a] *it is not lawful for thee to carry* thy *bed.*

[b] Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it, Exod. xx. 8—11. And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD; whosoever doeth *any* work in the sabbath day, he shall surely be put to death, xxxi. 12—15. In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy, Neh. xiii. 15—22. Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers, Jer. xvii. 21, 22.

VER. 11.

Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν. Ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

VER. 12.

Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἆρον τὸν κράββατόν σου, καὶ περιπάτει;

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

VER. 13.

Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.

And he that was healed wist not who it was: for Jesus had conveyed himself away, []a multitude being in* that *place.*

[*] Or, *from the multitude that was in.*

VER. 14.

Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.

Afterward Jesus findeth him in the

temple, and said unto him, Behold thou art made whole: [a] *sin no more, lest a worse thing come unto thee.*

[a] And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you seven times for your sins, Lev. xxvi. 23, 24. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first, Matt. xii. 45.

VER. 15.

Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

The man departed, and told the Jews that it was Jesus, which had made him whole.

VER. 16.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

And [a] *therefore did the Jews persecute Jesus, and sought to slay him,* [b] *because he had done these things on the sabbath day.*

[a] See on Matt. xii. ver. 14.

[b] See on Matt. xxiii. ver. 24.

VER. 17.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

But Jesus answered them, [a] *My Father* [b] *worketh hitherto,* [c] *and I work.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, John xiv. 10, 11.

[c] See on chap. i. ver. 3.

VER. 18.

Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that [a] *God was his Father,* [b] *making himself equal with God.*

[a] See on Matt. vii. ver. 21. clause 4. and xiv. ver. 33. clause 2.

[b] Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. See also on ver. 23.

VER. 19.

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

Then answered Jesus and said unto them, Verily, verily, I say unto you, [a] *The Son can do nothing of himself, but what he seeth the Father do:* [b] *for what things soever he doeth, these also doeth the Son likewise.*

[a] I can of mine own self do nothing: as I hear, I judge: and my judgment is just, ver. 30. Then said Jesus unto them, When ye have lifted up the Son of man, Then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11.

[b] For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will, ver. 21. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, xiv. 23. In the beginning God created the hea-

ven and the earth, Gen. i. 1. Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xliv. 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is, Acts iv. 24. For every house is builded by some *man*; but he that built all things *is* God, Heb. iii. 4. *Compared with*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast, Psal. xxxvi. 6. *Compared with*—And he (Christ) is before all things, and by him all things consist, Col. i. 17. And the heavens shall declare his righteousness: for God *is* judge himself. Selah, Psal. l. 6. But God *is* the judge: he putteth down one, and setteth up another, lxxv. 7. *Compared with*—For the Father judgeth no man, but hath committed all judgment unto the Son, John v. 22.

Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it, Acts ii. 24. *Compared with*—Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 18. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. *Compared with*—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD, Psal. xxvii. 14. Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. *Compared with*—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. I can do all things through Christ which strengtheneth me, Phil. iv. 13. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Ex. iv. 11. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding, Prov. ii. 6. *Compared with*—For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15.

Do not I fill heaven and earth? saith the LORD, Jer. xxiii. 24. *Compared with*—Which is his body, the fulness of him (Christ) that filleth all in all, Eph. i. 23. It is written in the prophets, And they shall be all taught of God, John vi. 45. *Compared with*—For I neither received it of man,

neither was I taught *it*, but by the revelation of Jesus Christ, Gal. i. 12.

I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlviii. 17. *Compared with* —And he (Christ) calleth his own sheep by name, and leadeth them out, John x. 3. To them that are sanctified by God the Father, Jude 1. *Compared with*—For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. No man can come to me, except the Father which hath sent me draw him, John vi. 44. *Compared with*—And I, if I be lifted up from the earth, will draw all *men* unto me, John xii. 32.

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) 1 Kings viii. 39. I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. *Compared with*— And I (Christ) will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

VER. 20.

Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

For [a] *the Father loveth the Son,* [b] *and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

[a] See ou Matt. iii. ver. 17. clause 2.

[b] Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? John x. 32. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22.

VER. 21.

Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

For [a] *as the Father raiseth up the dead, and quickeneth* them, [b] *even so the Son quickeneth whom he will.*

[a] See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand, Deut. xxxii. 39. (As it is written, I have made thee a Father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11.

[b] Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xii. 25, 26. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin, 43, 44. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother, Luke vii. 14, 15. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat, viii. 54, 55.

VER. 22.

Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.

For the Father judgeth no man, [a] *but hath committed all judgment unto the Son:*

[a] And hath given him authority to execute judgment also, because he is the Son of man, ver. 27. For the Son of man shall come in the glory of his Father with his angels; and then he

shall reward every man according to his works, Matt. xvi. 27. and xxv. 31—46. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of the quick and dead, Acts x. 42. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, xvii. 31. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, Rom. ii. 16. For we shall all stand before the judgment seat of Christ, xiii. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad, 2 Cor. v. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, 2 Tim. iv. 1. See also on Matt. xvi. ver. 27. clause 1.

VER. 23.

Ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

[a] *That all* men *should honour the Son, even as they honour the Father.* [b] *He that honoureth not the Son honoureth not the Father which hath sent him.*

[a] Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 12. Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. xvii. 5. And in his name shall the Gentiles trust, Matt. xii. 21. and Rom. xv. 12. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, 2 Pet. iii. 18.

[b] He that hateth me hateth my Father also, John xv. 23. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you, xvi. 14, 15. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*, 1 John ii. 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 24.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πεμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

Verily, verily, I say unto you, [a] *He that heareth my word, and believeth on him that sent me, hath everlasting life,* [b] *and shall not come into condemnation;* [c] *but is passed from death unto life.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Matt. xviii. ver. 14.

[c] We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death, 1 John iii. 14.

VER. 25.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται.

Verily, verily, I say unto you, The

hour is coming, and now is, when [a] *the dead shall hear the voice of the Son of God: and they that hear shall live.*

[a] Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses, Col. ii. 13. See also on Matt. viii. ver. 22. clause 2.

VER. 26.

Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ,

For [a] *as the Father hath life in himself,* [b] *so hath he given to the Son to have life in himself;*

[a] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, Psal. xc. 2. But the LORD *is* the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, Jer. x. 10. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen, vi. 15, 16.

[b] In him was life; and the life was the light of men, John i. 4. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. When Christ *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John i. 1, 2. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

VER. 27.

Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.

[a] *And hath given him authority to execute judgment also,* [b] *because he is the Son of man.*

[a] Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, cx. 1—3. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries, 6. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and

gave him *to be* the head over all *things* to the Church, Eph. i. 20—22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. See also on ver. 22.

[b] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kiugdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 13, 14. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 6—11.

VER. 28.

Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ·

Marvel not at this: [a] *for the hour is coming, in the which all that are in the graves shall hear his voice,*

[a] And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John vi. 39. And I will raise him up at the last day, 40. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, xi. 25. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 29.

Καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

[a] *And shall come forth;* [b] *they that have done good, unto the resurrection of life;* [c] *and they that have done evil, unto the resurrection of damnation.*

[a] See on Matt. xxii. ver. 30. clause 1.
[b] See on Matt. xxv. ver. 46. clause 2.
[c] See on Matt. xxv. ver. 46. clause 1.

VER. 30.

Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

[a] *I can of my own self do nothing: as I hear, I judge: and my judgment is just; because* [b] *I seek not mine own will, but the will of the Father* [c] *which hath sent me.*

[a] See on ver. 19. clause 1.
[b] And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*, Matt. xxvi. 39. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 3. See also on chap. iv. ver. 34. clause 1.
[c] See on chap. viii. ver. 42. clause 3.

VER. 31.

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

[a] *If I bear witness of myself, my witness is not true.*

[a] Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, John viii. 54.

VER. 32.

Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

[a] *There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.*

[a] See on ver. 37. clause 1.

VER. 33.

Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·

[a] *Ye sent unto John, and he bare witness unto the truth.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ, John i. 19, 20. John answered them saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, This my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.* The Father loveth the Son, and hath given all things into his hand, iii. 26—35.

VER. 34.

Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

[a] *But I receive not testimony from man:* [b] *but these things I say, that ye might be saved.*

[a] I receive not honour from men, ver. 41.

[b] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 35.

Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

[a] *He was a burning and a shining light:* [b] *and ye were willing for a season to rejoice in his light.*

[a] He was not that Light, but *was sent* to bear witness of that Light, John i. 8. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, Matt. xi. 11. and Luke vii. 28. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

[b] Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins, Matt. iii. 5, 6.

VER. 36.

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·

[a] *But I have greater witness than* that *of John:* [b] *for the works which the Father hath given me to finish, the same works that I do, bear witness of me,* [c] *that the Father hath sent me.*

[a] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son, 1 John v. 9.

[b] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these

miracles that thou doest, except God be with him, John iii. 1, 2. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. If this man were not of God, he could do nothing, ix. 30. 33. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him, 37, 38. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 3—5. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

[c] See on chap. viii. ver. 42. clause 3.

VER. 37.

Καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.

[a] *And the Father himself, which hath sent me, hath borne witness of me.* [b] *Ye have neither heard his voice at any time,* [c] *nor seen his shape.*

[a] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, John i. 33, 34. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, vi. 27. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, viii. 17, 18. See also on Matt. iii. ver. 17.

[b] And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice, Deut. iv. 12.

[c] See on chap. i. ver. 18. clause 1.

VER. 38.

Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

[a] *And ye have not his word abiding in you:* [b] *for whom he hath sent, him ye believe not.*

[a] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me, ver. 45, 46. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you, viii. 37. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God, 47.

[b] I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, ver. 43. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, i. 10, 11.

VER. 39.

Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

[a] *Search the Scriptures;* [b] *for in them*

ye think ye have eternal life: [c] *and they are they which testify of me.*

[a] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, Deut. xi. 18—20. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night, Psal. i. 2. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. O how love I thy law! it *is* my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation, 97—99. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors, viii. 33, 34. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them, xxxiv. 16. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 9. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them, Luke xvi. 29. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. What advantage then hath the Jew? or what profit *is there of* circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 19—21. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand, Rev. i. 3.

[b] And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it, Deut. xxxii. 46, 47.

[c] See on Matt. xi. ver. 3.

VER. 40.

Καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε.

[a] *And ye will not come to me,* [b] *that ye might have life.*

[a] How can ye believe which receive honour one of another, and seek not the honour that *cometh* from God only? ver. 44. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? viii. 45, 46. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 37—41. And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! xxiii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

[b] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, 37. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, 68. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly, x. 10. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 41.

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·

I receive not honour from men.

VER. 42.

Ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

But [a] *I know you,* [b] *that ye have not the love of God in you.*

[a] See on Matt. ix. ver. 4. clause 1.

[b] Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, John viii. 42. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God, 47. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass,* that the word might

be fulfilled that is written in their law, They hated me without a cause, xv. 23—25. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

VER. 43.

Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

[a] *I am come in my Father's name, and ye receive me not:* [b] *if another shall come in his own name, him ye will receive.*

[a] For I came down from heaven, not to do mine own will, but the will of him that sent me, John vi. 38. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again, xii. 28. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, Exod. xxiii. 21. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec, Heb. v. 4—6.

[b] Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 36, 37.

VER. 44.

Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

[a] *How can ye believe,* [b] *which receive honour one of another, and seek not the honour that* cometh *from God only?*

[a] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 20. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do, viii. 43, 44.

[b] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii. 5. Them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 29.

VER. 45.

Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

Do not think that I will accuse you to the Father: [a] *there is* one *that accuseth you*, even *Moses*, [b] *in whom ye trust.*

[a] Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me, John vii. 19. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus

was left alone, and the woman standing in the midst, viii. 9. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law: (For not the hearers of the law *are* just before God, but the doers of the law shall be justified, Rom. ii. 12, 13. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10.

[b] Now Moses in the law commanded us, that such should be stoned: but what sayest thou? John viii. 5. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 28, 29. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away, Matt. xix. 7.

VER. 46.

Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

For had ye believed Moses, ye would have believed me: [a] *for he wrote of me.*

[a] See on Matt. xi. ver. 3.

VER. 47.

Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε.

[a] *But if ye believe not his writings, how shall ye believe my words?*

[a] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

CHAP. VI.—VER. 1.

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς Θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος·

After these things Jesus went over the sea of Galilee, which is the sea *of Tiberias.*

VER. 2.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

And [a] *a great multitude followed him, because they saw* [b] *his miracles which he did on them that were diseased.*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. iv. ver. 23. clause 4. and ver. 24. clauses 4. 6.

VER. 3.

Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

[a] *And Jesus went up into a mountain, and there he sat with his disciples.*

[a] See on Matt. v. ver. 1. clause 2.

VER. 4.

Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

[a] *And the Passover, a feast of the Jews, was nigh.*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 5.

Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

[a] *When Jesus then lifted up* his *eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?*

[a] See on Matt. xiv. ver. 14.

VER. 6.

(Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν.)

And this he said to prove him: for he himself knew what he would do.

VER. 7.

Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

VER. 8.

Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

VER. 9.

Ἔστι παιδάριον ἓν ὧδε, ὃ ἔχει πέντε

ἄρτους κριθίνους, καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

There is a lad here, which hath [a] *five barley loaves, and two small fishes: but what are they among so many?*

[a] See on Matt. xiv. ver. 17.

VER. 10.

Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.

And Jesus said, [a] *Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.*

[a] See on Matt. xiv. ver. 19. clause 1.

VER. 11.

Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

And Jesus took the loaves; [a] *and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes* [b] *as much as they would.*

[a] See on Matt. xiv. ver. 19. clause 3.
[b] See on Matt. xiv. ver. 20. clause 1.

VER. 12.

Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

When they were filled, he said unto his disciples, [a] *Gather up the fragments that remain, that nothing be lost.*

[a] See on Matt. xiv. ver. 20. clause 2.

VER. 13.

Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

VER. 14.

Οἱ οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Then those men, when they had seen the miracle that Jesus did, said, [a] *This is of a truth that Prophet that should come into the world.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 15.

Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

[a] *When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*

[a] I receive not honour from men, John v. 41. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence, xviii. 36. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart, Matt. xiv. 22, 23. and Mark vi. 46.

VER. 16.

Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν·

And when even was now *come, his disciples went down unto the sea,*

VER. 17.

Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς·

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

VER. 18.

Ἥ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο.

And the sea arose by reason of a great wind that blew.

VER. 19.

Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.

So when they had rowed about five and twenty or thirty furlongs, [a] *they see Jesus walking on the sea, and drawing nigh*

unto the ship: [b]*and they were afraid.*

[a] See on Matt. xiv. ver. 25. clause 2.

[b] See on Matt. xiv. ver. 26.

VER. 20.

Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.

[a]*But he saith unto them, It is I; be not afraid.*

[a] See on Matt. xiv. ver. 27.

VER. 21.

Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

VER. 22.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that *his disciples were gone away alone;*

VER. 23.

(Ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου·)

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

VER. 24.

Ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

VER. 25.

Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας;

And when they had found him on the other side of the sea, they said unto him, [a]*Rabbi, when camest thou hither?*

[a] See on chap. i. ver. 38. clause 1.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

VER. 27.

Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.

* *Labour* [a]*not for the meat which perisheth,* [b]*but for that* [c]*meat which endureth unto everlasting life,* [d]*which the Son of man shall give unto you:* [e]*for him hath God the Father sealed.*

* Or, *work not.*

[a] Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness, Isa. lv. 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, Col. iii. 1, 2. See also on Matt. vi. ver. 25. clause 2.

[b] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24.

[c] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, ver. 51. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 53, 54.

[d] And I give unto them eternal life; and they shall never perish, neither

shall any *man* pluck them out of my hand, x. 28. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, 17.

[e] See on Luke iv. ver. 18. clauses 1, 2.

VER. 28.

Εἶπον οὖν πρὸς αὐτόν· Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

Then said they unto him, What shall we do, that we might work the works of God?

VER. 29.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

Jesus answered and said unto them, [a] *This is the work of God, that ye believe on him whom he hath sent.*

[a] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. See also on Mark xvi. ver. 16. clause 1.

VER. 30.

Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

They said therefore unto him, [a] *What sign shewest thou then,* [b] *that we may see, and believe thee? what dost thou work?*

[a] See on Matt. xii. ver. 38. clause 3.

[b] Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32.

VER. 31.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

[a] *Our fathers did eat manna in the desert;* [b] *as it is written, He gave them bread from heaven to eat.*

[a] This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons: take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted, Exod. xvi. 16—21. But now our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes. And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium. *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil, Numb. xi. 6—8.

[b] And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, Neh. ix. 15. And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full, Psal. lxxviii. 24, 25.

VER. 32.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you

not [a] *that bread from heaven;* [b] *but my Father giveth you the true bread from heaven.*

[a] Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no, Exod. xvi. 4.

[b] See on ver. 33. clause 1.

VER. 33.

Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.

[a] *For the bread of God is be* [b] *which cometh down from heaven,* [c] *and giveth life unto the world.*

[a] I am the bread of life, ver. 35. The Jews then murmured at him, because he said, I am the bread which came down from heaven, 41. I am that bread of life, 48. This is the bread which cometh down from heaven, that a man may eat thereof, and not die, 50. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, 58.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on ver. 51. clause 5.

VER. 34.

Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

Then said they unto him, Lord, evermore give us this bread.

VER. 35.

Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.

And Jesus said unto them, [a] *I am the bread of life:* [b] *he that cometh to me* [c] *shall never hunger; and he that believeth on me shall never thirst.*

[a] See on ver. 33. clause 1.

[b] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, ver. 37. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, 44, 45. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, 65: And ye will not come to me, that ye might have life, v. 40. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness, Isa. lv. 1, 2. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest, Matt. xi. 28. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely, Rev. xxii. 17.

[c] See on chap. iv. ver. 14. clause 1.

VER. 36.

Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε,

But I said unto you, that ye also have seen me, and believe not.

VER. 37.

Πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω·

[a] *All that the Father giveth me* [b] *shall come to me; and him that cometh to me* [c] *I will in no wise cast out.*

[a] And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day, ver. 39. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. I pray for them: I pray not for the world, but for them which thou hast given me; for they are

thine, 9. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, 11. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24.

[b] But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand, John x. 26—28.

[c] Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, xlii. 3. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day thou shalt be with me in paradise, Luke xxiii. 42, 43. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 15, 16. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, vii. 25. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely, Rev. xxii. 17.

VER. 38.

Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

For [a] *I came down from heaven,* [b] *not to do mine own will, but the will of him* [c] *that sent me.*

[a] See on chap. iii. ver. 13. clause 1.

[b] See on chap. v. ver. 30. clause 2.

[c] See on chap. viii. ver. 42. clause 3.

VER. 39.

Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

And [a] *this is the Father's will which hath sent me, that of all which* [b] *he hath given me* [c] *I should lose nothing,* [d] *but should raise it up again at the last day.*

[a] See on Matt. xviii. ver. 14.

[b] See on ver. 37. clause 1.

[c] My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, John x. 27, 28. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none, xviii. 8, 9. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 13. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

[d] See next verse. No man can come to me except the Father which hath sent me draw him: And I will raise him up at the last day, ver. 44. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 54. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: xi. 25. See also on Matt. xxii. ver. 30. clause 1.

VER. 40.

Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

And this is the will of him that sent me, [a] *that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 41.

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ.

The Jews then murmured at him, because [a] *he said, I am the Bread* [b] *which came down from heaven.*

[a] See on ver. 33. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

VER. 42.

Καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

And they said, [a] *Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?*

[a] See on Matt. xiii. ver. 55.

VER. 43.

Ἀπεκρίθη οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

Jesus therefore answered and said unto them, Murmur not among yourselves.

VER. 44.

Οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με, ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

[a] *No man can come to me, except the Father which hath sent me draw him:* [b] *and I will raise him up at the last day.*

[a] But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, John xii. 37—40. See also on Matt. xiii. ver. 14. and 15. clauses 2, 3.

[b] See on ver. 39. clause 4.

VER. 45.

Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται πρός με.

[a] *It is written in the prophets, And they shall be all taught of God.* [b] *Every man therefore that hath heard, and hath learned of the Father,* [c] *cometh unto me.*

[a] And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, Isa. liv. 13. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34.

[b] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17.

[c] While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son,

in whom I am well pleased; hear ye him, Matt. xvii. 5. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xii. 6. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12.

VER. 46.

Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα.

[a] *Not that any man hath seen the Father,* [b] *save he which is of God, he hath seen the Father.*

[a] See on chap. i. ver. 18. clause 1.

[b] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, John vii. 28, 29. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22.

VER. 47.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

Verily, verily, I say unto you, [a] *He hat believeth on me hath everlasting ife.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 48.

Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

[a] *I am that bread of life.*

[a] See on ver. 33. clause 1.

VER. 49.

Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.

[a] *Your fathers did eat manna in the wilderness, and are dead.*

[a] See on ver. 31.

VER. 50.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τίς ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ.

[a] *This is the bread which cometh down from heaven,* [b] *that a man may eat thereof, and not die.*

[a] See on chap. iii. ver. 13. clause 1.

[b] As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, ver. 57, 58. See also on ver. 51. clauses 3—5.

VER. 51.

Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστιν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

[a] *I am the living bread* [b] *which came down from heaven:* [c] *if any man eat of this bread, he shall live for ever:* [d] *and the bread that I will give is my flesh, which I will give* [e] *for the life of the world.*

[a] See on ver. 33. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on Mark xvi. ver. 16. clause 1.

[d] The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, ver. 52—56. See also on Matt. xx. ver. 28. clause 3.

[e] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, John i. 29. And all things *are* of God, who hath reconciled us to himself by Jesus Christ

and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world, 1 John ii. 2. See also on chap. v. ver. 25.

VER. 52.

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

VER. 53.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

Then Jesus said unto them, Verily, verily, I say unto you, [a] *Except ye eat the flesh of the Son of man, and drink his blood,* [b] *ye have no life in you.*

[a] See on chap. iii. ver. 18. clause 2.
[b] See on chap. v. ver. 25.

VER. 54.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

Whoso eateth my flesh, and drinketh my blood, [a] *hath eternal life; and I will raise him up at the last day.*

[a] See on ver. 39. clauses 3, 4.

VER 55.

Ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.

For my flesh is meat indeed, and my blood is drink indeed.

VER. 56.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.

He that eateth my flesh, and drinketh my blood, [a] *dwelleth in me, and I in him.*

[a] At that day ye shall know that I *am* in my Father, and ye in me, and I in you, John xiv. 20. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, xv. 4, 5. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 21—23. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 24. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us, iv. 12. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 15.

VER. 57.

Καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ.

[a] *As the living Father hath sent me,* [b] *and I live by the Father: so he that eateth me, even he shall live by me.*

[a] See on chap. v. ver. 26. clause 1.
[b] For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26.

VER. 58.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

[a] *This is that Bread* [b] *which came down from heaven:* [c] *not as your fathers did eat manna, and are dead:* [d] *he that eateth of this Bread shall live* [e] *for ever.*

[a] See on ver. 33. clause 1.
[b] See on chap. iii. ver. 13. clause 1.
[c] See on ver. 31.
[d] See on Mark xvi. ver. 16. clause 1.
[e] See on Matt. xix. ver. 16. clause 3.

VER. 59.

Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.

These things said he in the synagogue, as he taught in Capernaum.

VER. 60.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

VER. 61.

Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;

[a] *When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 62.

Ἐὰν οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

[a] What *and if ye shall see the Son of man ascend up* [b] *where he was before?*

[a] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, 11. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 51. and Acts i. 9.
[b] See on chap. iii. ver. 13. clause 1.

VER. 63.

Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ λάλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.

[a] *It is the spirit that quickeneth;* [b] *the flesh profiteth nothing:* [c] *the words that I speak unto you, they are spirit, and they are life.*

[a] And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 45. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.
[b] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh; But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 25—29.
[c] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, ver. 68. Thy word hath quickened me, Psal. cxix. 50. I will never forget thy precepts: for with them thou hast quickened me, 93. So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17.

VER. 64.

Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες

εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

But there are some of you that believe not. [a] *For Jesus knew from the beginning who they were that believed not, and who should betray him.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 65.

Καὶ ἔλεγε· Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.

And he said, Therefore said I unto you, [a] *That no man can come unto me,* [b] *except it were given to him of my Father.*

[a] See on ver. 44. clause 1.

[b] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, John x. 16. But ye believe not, because ye are not of my sheep, as I said unto you, 26. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast, Eph. ii. 8, 9. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18.

VER. 66.

Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

[a] *From that* time *many of his disciples went back, and walked no more with him.*

[a] Many therefore of his disciples, when they had heard *this,* said, This is an hard saying, who can hear it? ver. 60.

VER. 67.

Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

Then said Jesus unto the twelve, Will ye also go away?

VER. 68.

Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·

Then Simon Peter answered him, Lord, to whom shall we go? [a] *thou hast the words of eternal life.*

[a] The words that I speak unto you, *they* are spirit, and *they* are life, ver. 63. And ye will not come to me, that ye might have life, v. 40. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 69.

Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

[a] *And we believe and are sure that thou art that Christ, the Son of the living God.*

[a] See on Matt. xvi. ver. 16.

VER. 70.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

Jesus answered them, [a] *Have not I chosen you twelve, and one of you is a devil?*

[a] See on Matt. x. ver. 1—4.

VER. 71.

Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

He spake of Judas Iscariot the son *of Simon:* [a] *for he it was that should betray him,* [b] *being one of the twelve.*

[a] Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office, Psal. cix. 6—8. Men *and* brethren, the Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that

took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

[b] See on Matt. x. ver. 4. clause 2.

CHAP. VII.—VER. 1.

Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

VER. 2.

Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

Now the Jews' [a] *feast of tabernacles was at hand.*

[a] And the feast of harvest, the first fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours of the field. Three times in the year all thy males shall appear before the LORD God, Exod. xxiii. 16, 17. Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*. These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God, Lev. xxiii. 34—43. and Numb. xxix. 12—40. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore, thou shalt surely rejoice. Three times in the year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee, Deut. xvi. 13—17. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the

feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner, Neh. viii. 14—18.

VER. 3.

Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς.

[a] *His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.*

[a] See on Matt. xii. ver. 46.

VER. 4.

Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

For there is *no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

VER. 5.

Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ, ἐπίστευον εἰς αὐτόν.

[a] *For neither did his brethren believe in him.*

[a] And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself, Mark iii. 21.

VER. 6.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

Then Jesus said unto them, [a] *My time is not yet come: but your time is alway ready*

[a] Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come, ver. 8. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, ii. 4. These words spake Jesus, and lifted up his eyes to heaven, and, said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 7.

Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

[a] *The world cannot hate you;* [b] *but me it hateth, because I testify of it, that the works thereof are evil.*

[a] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. They are of the world: therefore speak they of the world, and the world heareth them, 1 John iv. 5.

[b] If the world hate you, ye know that it hated me before *it hated* you, John xv. 18. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause, 25.

VER. 8.

Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

VER. 9.

Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

When he had said these words unto them, he abode still *in Galilee.*

VER. 10.

Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε

καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

VER. 11.

Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος;

Then the Jews sought him at the feast, and said, Where is he?

VER. 12.

Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

VER. 13.

Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

Howbeit [a] *no man spake openly of him for fear of the Jews.*

[a] These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? and they cast him out, 33, 34. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God, xii. 42, 43. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus, xix. 38.

VER. 14.

Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

Now about the midst of the feast [a] *Jesus went up into the temple, and taught.*

[a] See on Matt. xxi. ver. 12. clause 1.

VER. 15.

Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

[a] *And the Jews marvelled, saying, How knoweth this man* * *letters, having never learned?*

* Or, *learning.*

[a] See on Matt. vii. ver. 28.

VER. 16.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με.

Jesus answered them, and said, [a] *My doctrine is not mine, but his that sent me.*

[a] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, 32, 33. As my Father hath taught me, I speak these things, viii. 28. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works, xiv. 10. The word which ye hear is not mine, but the Father's which sent me, 24. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, 14. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, Rev. i. 1.

VER. 17.

Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

[a] *If any man will do his will, he shall*

know of the doctrine, whether it be of God, or whether *I speak of myself.*

[a] Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light, Matt. vi. 22. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, xiii. 12. But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience, Luke viii. 15. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee, Acts. x. 22.

VER. 18.

Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

[a] *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

[a] Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth, John viii. 49, 50. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 3—8.

VER. 19.

Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;

[a] *Did not Moses give you the law, and yet* [b] *none of you keepeth the law? Why go ye about to kill me?*

[a] Moses commanded us a law, *even* the inheritance of the congregation of Jacob, Deut. xxxiii. 4. See also on chap. i. ver. 17. clause 1.

[b] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20.

VER. 20.

Ἀπεκρίθη ὁ ὄχλος, καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

The people answered and said, [a] *Thou hast a devil: who goeth about to kill thee?*

[a] See on Matt. x. ver. 25.

VER. 21.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· [a] Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

Jesus answered and said unto them, [a] *I have done one work, and ye all marvel.*

[a] See chap. v. ver. 1—9.

VER. 22.

Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

[a] *Moses therefore gave unto you circumcision; (not because it is of Moses, but* [b] *of the Fathers;) and ye on the sabbath day circumcise a man.*

[a] And in the eighth day the flesh of

his foreskin shall be circumcised, Lev. xii. 3.

[b] This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed, Gen. xvii. 10—12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

VER. 23.

Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

*If a man on the sabbath day receive circumcision, *that the law of Moses should not be broken; are ye angry at me, [a] because I have made a man every whit whole on the sabbath day?*

* Or, *without breaking the law of Moses.*

[a] See on chap. v. ver. 4.

VER. 24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

[a] *Judge not according to the appearance, but judge righteous judgment.*

[a] Ye judge after the flesh; I judge no man, John viii. 15. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa. xi. 3.

VER. 25.

Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

VER. 26.

Καὶ ἴδε, παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

But, [a] lo, he speaketh boldly, and they say nothing unto him. [b] Do the rulers know indeed that this is the very Christ?

[a] Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, John xviii. 20, 21. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, Matt. xxvi. 55.

[b] Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue, xii. 42.

VER. 27.

Ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

Howbeit[a] we know this man whence he is: [b] but when Christ cometh, no man knoweth whence he is.

[a] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? Matt. xiii. 55, 56.

[b] But thou, Beth-lebem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2.

VER. 28.

Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Κἀμὲ οἴδατε, καὶ οἴδατε

πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε,

Then cried Jesus in the temple as he taught, saying, Ye know both me, and ye know whence I am: and [a]*I am not come of myself, but he* [b]*that sent me* [c]*is true,* [d]*whom ye know not.*

[a] See on chap. v. ver. 43. clause 1.

[b] See on chap. viii. ver. 42. clause 3.

[c] He that hath received his testimony, hath set to his seal that God is true, John iii. 33. He that sent me is true, viii. 26. But *as* God *is* true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

[d] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, John viii. 19. Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. Now the sons of Eli *were* sons of Belial; they knew not the LORD, 1 Sam. ii. 12. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD, Jer. ix. 6. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor, Hos. v. 1. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 4.

VER. 29.

Ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμί, κἀκεῖνός με ἀπέστειλεν.

[a] *But I know him:* [b]*for I am from him, and he hath sent me.*

[a] See on Matt. xi. ver. 27. clause 3.

[b] See on chap. iii. ver. 13. clause 1.

VER. 30.

Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

[a] *Then they sought to take him:* [b]*but no man laid hands on him, because his hour was not yet come.*

[a] See on Matt. xii. ver. 14.

[b] These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come, John viii. 20. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit, xii. 23. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18.

VER. 31.

Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν;

And [a]*many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this* man *hath done?*

[a] See on chap. ii. ver. 23. clause 2.

VER. 32.

Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

The [a]*Pharisees heard that the people murmured such things concerning him; and the Pharisees and the* [b]*Chief Priests* [c]*sent officers to take him.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. ii. ver. 4. clause 2.

[c] Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. Acts v. 26.

VER. 33.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

Then said Jesus unto them, [a] *Yet a little while am I with you, and* then [b] *I go unto him that sent me.*

[a] Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, John xii. 35. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you, 33. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16—19.

[b] *What* and if ye shall see the Son of man ascend up where he was before? John vi. 62. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, xiii. 3. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you, xiv. 2. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father, 12. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi 5. Of righteousness, because I go to my Father, and ye see me no more, 10. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, xvii. 11. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, 13. See also on Mark xvi. ver. 19. clause 2.

VER. 34.

Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

[a] *Ye shall seek me, and shall not find* me: *and where I am,* thither *ye cannot come.*

[a] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. and xiii. 33.

VER. 35.

Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the * *Gentiles, and teach the Gentiles?*

* Or, *Greeks.*

VER. 36.

Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

What manner of *saying is this that he said, Ye shall seek me, and shall not find* me; *and where I am,* thither *ye cannot come?*

VER. 37.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τίς διψᾷ, ἐρχέσθω πρός με, καὶ πινέτω.

[a] *In the last day, that great* day *of the feast, Jesus stood and cried, saying,* [b] *If any man thirst,* [c] *let him come unto me, and drink.*

[a] Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath, Lev. xxiii. 39.

[b] My soul thirsteth for God, for the living God: when shall I come and appear before God? Psal. xlii. 2. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah, cxliii. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, Isa. xliv. 3. Behold, the days come, saith the Lord GOD, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst, Amos viii. 11—13.

[c] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And ye will not come to me, that ye might have life, v. 40. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee, Isa. xii. 3—6. *When* the poor and needy seek water, and *there* is none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for *that which* is not bread, and your labour for *that which* satisfieth not? Hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, li. 1—3. The LORD of Hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids, Zech. ix. 15—17. And it sball be in that day, *that* living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, xiv. 8. Come unto me all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30. And did all drink the same spiritual drink; for they drank of that spiritual Rock,

that followed them: and that Rock was Christ, 1 Cor. x. 4. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, xii. 13. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, 17.

VER. 38.

Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος,

He that believeth on me, as the Scripture hath said, [a] *out of his belly shall flow rivers of living water.*

[a] And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11.

VER. 39.

(Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.)

(*But* [a] *this spake he of the Spirit, which they that believe on him should receive:* [b] *for the Holy Ghost was not yet* given; *because that Jesus was not yet* [c] *glorified.*)

[a] For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. Isa. xliv. 3. And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit, Joel ii. 28, 29. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, 38. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. See also on chap. iv. ver. 14. clause 2.

[b] Nevertheless I tell you the truth; It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, John xvi. 7. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*, Psal. lxviii. 18. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, Isa. xxxii. 15. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 33. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost, xix. 2.

[c] These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him, John xii. 16. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him, xiii. 31. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,

xvii. 5. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, Acts iii. 13.

VER. 40.

Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

Many of the people therefore, when they heard this saying, said, [a] *Of a truth this is the Prophet.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 41.

Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

Others said, [a] *This is the Christ.* [b] *But some said, Shall Christ come out of Galilee?*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on chap. i. ver. 46.

VER. 42.

Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεέμ, τῆς κώμης, ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

Hath not the Scripture said, That [a] *Christ cometh of the seed of David, and out of the* [b] *town of Bethlehem,* [c] *where David was?*

[a] See on Matt. i. ver. 1. clause 2.
[b] See on Matt. ii. ver. 1. clause 2.
[c] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite, 1 Sam. xvi. 1.

VER. 43.

Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

So there was a division among the people because of him.

VER. 44.

Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

And some of them would have taken him; [a] *but no man laid hands on him.*

[a] See on ver. 30. clause 2.

VER. 45.

Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε αὐτόν;

Then came [a] *the officers to the Chief* [b] *Priests and* [c] *Pharisees; and they said unto them, Why have ye not brought him?*

[a] See on ver. 32. clause 3.
[b] See on Matt. ii. ver. 4. clause 2.
[c] See on Matt. iii. ver. 7. clause 1.

VER. 46.

Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

The officers answered, [a] *Never man spake like this man.*

[a] See on Matt. vii. ver. 28.

VER. 47.

Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

Then answered them the Pharisees, Are ye also deceived?

VER. 48.

Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων;

Have any of the rulers or of the Pharisees believed on him?

VER. 49.

Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

[a] *But this people who knoweth not the law are cursed.*

[a] Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 21. Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem, xxviii. 14. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, lxv. 5. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

VER. 50.

Λέγει Νικόδημος πρὸς αὐτοὺς, (ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν·)

[a] *Nicodemus saith unto them, (he that came * to Jesus by night, being one of them,)*

Gr. *to him.*

[a] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 51.

Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;

[a] *Doth our law judge* any *man before it hear him, and know what he doeth?*

[a] If a false witness rise up against any man to testify against him *that which is* wrong; Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother; so shalt thou put the evil away from among you, Deut. xix. 16—19.

VER. 52.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

They answered and said unto him, Art thou also of Galilee? [a] Search, and look: for out of Galilee ariseth no prophet.

[a] See on chap. i. ver. 46.

VER. 53.

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

And every man went unto his own house.

CHAP. VIII.—VER. 1.

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

[a] *Jesus went unto the Mount of Olives.*

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 2.

Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

VER. 3.

Ἄγουσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

And the [a] Scribes and [b] Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

[a] See on Matt. ii. ver. 4. clause 2.
[b] See on Matt. iii. ver. 7. clause 1.

VER. 4.

Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

They say unto him, Master, this woman was taken in adultery, in the very act.

VER. 5.

Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

Now [a] Moses in the law commanded us, that such should be stoned: but what sayest thou?

[a] See on Matt. i. ver. 19. clause 2.

VER. 6.

Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

This they said, [a] tempting him, that they might have to accuse him. [b] But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

[a] See on Matt. xvi. ver. 1. clause 2.
[b] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

So when they continued asking him, he lifted up himself, and said unto them, [a]He that is without sin among you, let him first cast a stone at her.

[a] Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 1—5.

VER. 8.

Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

And again he stooped down, and wrote on the ground.

VER. 9.

Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

And they which heard it, [a]being convicted by their own conscience, [b]went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

[a] Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another, Rom. ii. 15.

[b] He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong, Job v. 12, 13. That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? xx. 5. The LORD is known *by* the judgment *which* he executeth; the wicked is snared in the work of his own hands. Higgaion. Selah, Psal. ix. 16. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17.

VER. 10.

Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

VER. 11.

Ἡ δὲ εἶπεν· Οὐδείς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ μηκέτι ἁμάρτανε.

She said, No man, Lord. [a]And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

[a] And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment, Deut. xvii. 9.

VER. 12.

Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

Then spake Jesus again unto them, saying, [a]I am the light of the world: [b]he that followeth me shall not walk in darkness, but shall have the light of life.

[a] See on chap. i. ver. 4. clause 2.

[b] I am come a light into the world, that whosoever believeth on me should not abide in darkness, John xii. 46. For thou wilt light my candle: the LORD my God will enlighten my darkness, Psal. xviii. 28. Light is sown for the righteous, and gladness for the upright in heart, xcvii. 11.

VER. 13.

Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

The [a]Pharisees therefore said unto

him, [b]*Thou bearest record of thyself; thy record is not true.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true, John v. 31, 32.

VER. 14.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

Jesus answered and said unto them, Though I bear record of myself, yet *my record is true;* [a]*for I know whence I came,* [b]*and whither I go;* [c]*but ye cannot tell whence I come, and whither I go.*

[a] See on chap. iii. ver. 13. clause 1.

[b] See on chap. vii. ver. 33.

[c] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is, John vii. 27. We know that God spake unto Moses: *as for* this *fellow,* we know not from whence he is, ix. 29.

VER. 15.

Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

Ye [a]*judge after the flesh;* [b]*I judge no man.*

[a] *The* LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7.

[b] Neither do I condemn thee: go, and sin no more, ver. 11. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. Jesus answered, My kingdom is not of this world, xviii. 36. And he said unto him, Man, who made me a judge or a divider over you? Luke xii. 14.

VER. 16.

Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

[a]*And yet if I judge, my judgment is true:* [b]*for I am not alone, but I and the Father that sent me.*

[a] See on chap. v. ver. 22. 27.

[b] And he that sent me is with me: the Father hath not left me alone, ver. 29. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, xvi. 32.

VER. 17.

Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

[a]*It is also written in your law, That the testimony of two men is true.*

[a] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15.

VER. 18.

Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

[a]*I am one that bear witness of myself, and* [b]*the Father that sent me beareth witness of me.*

[a] See on chap. iv. ver. 26.

[b] See on chap. v. ver. 37. clause 1.

VER. 19.

Ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἄν.

Then said they unto him, Where is thy Father? Jesus answered, [a] *Ye neither know me,* [b] *nor my Father: c if ye had known me, ye should have known my Father also.*

[a] See on chap. i. ver. 10. clause 3.

[b] See on chap. vii. ver. 28. clause 4.

[c] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father, John xiv. 7—9.

VER. 20.

Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

These words spake Jesus in the treasury, as he taught in the temple: [a] *and no man laid hands on him; for his hour was not yet come.*

[a] See on chap. vii. ver. 30. clause 2.

VER. 21.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Then said Jesus again unto them, I go my way, and ye shall seek me, [a] *and shall die in your sins: whither I go, ye cannot come.*

[a] See on ver. 24.

VER. 22.

Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

VER. 23.

Καὶ ἔλεγεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

And he said unto them, Ye are from beneath; [a] *I am from above:* [b] *ye are of this world; I am not of this world.*

[a] See on chap. iii. ver. 13. clause 1.

[b] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. They are of the world: therefore speak they of the world, and the world heareth them, iv. 5. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 24.

Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

I said therefore unto you, that ye shall die in your sins: [a] *for if ye believe not that I am* he, *ye shall die in your sins.*

[a] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. See also on chap. iii. ver. 18. clause 2.

VER. 25.

Ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν.

Then said they unto him, Who art thou? And Jesus saith unto them, [a] *Even* the same *that I said unto you from the beginning.*

[a] See on chap. iv. ver. 26.

VER. 26.

Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι· κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

[a] *I have many things to say and to judge of you:* [b] *but he that sent me is true;* [c] *and I speak to the world those things which I have heard of him.*

[a] I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12.

[b] See on chap. vii. ver. 28. clause 3.

[c] See on chap. iii. ver. 32. clause 1.

VER. 27.

Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

They understood not that he spake to them of the Father.

VER. 28.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

Then said Jesus unto them, [a] *When ye have lifted up the Son of man,* [b] *then shall ye know that I am* he, *and* that [c] *I do nothing of myself; but* [d] *as my Father hath taught me, I speak these things.*

[a] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die, xii. 32, 33. See also on Matt. xx. ver. 28. clause 3.

[b] Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 50—54.

[c] See on chap. v. ver. 19. clause 1.

[d] See on chap. vii. ver. 16.

VER. 29.

Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστιν. Οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

[a] *And he that sent me is with me: the Father hath not left me alone; for* [b] *I do always those things that please him.*

[a] See on ver. 16. clause 2.

[b] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iii. ver. 17. clause 2.

VER. 30.

Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

As he spake these words, many believed on him.

VER. 31.

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ·

[a] *Then said Jesus to those Jews which believed on him,* [b] *If ye continue in my word,* then *are ye my disciples indeed;*

[a] Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God, Acts xiii. 43. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off, Rom. xi. 22. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel, which ye have heard, Col. i. 23. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, 2 Tim. iii. 14. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25.

[b] See on Matt. x. ver. 22. clause 3.

VER. 32.

Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς·

And ye shall know [a]*the truth,* [b]*and the truth shall make you free.*

[a] Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me, John xiv. 6. Sanctify them through thy truth: thy word is truth, xvii. 17.

[b] If the Son therefore shall make you free, ye shall be free indeed, ver. 36. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound, Isa. lxi. 1. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness, Rom. vi. 14—18. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, viii. 2. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, 15. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty, 2 Cor. iii. 17. For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25. and ii. 12. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

VER. 33.

Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

They answered him, [a]*We be Abraham's seed,* [b]*and were never in bondage to any man: how sayest thou, Ye shall be made free?*

[a] See on Matt. iii. ver. 9. clause 2.

[b] Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 15. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour, Exod. i. 13, 14. Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years, Judg. iii. 8. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel, iv. 2, 3. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, *by* the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. And the king of Ba-

bylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land. And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler, xxv. 21, 22.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.

Jesus answered them, Verily, verily, I say unto you, [a] *Whosoever committeth sin is the servant of sin.*

[a] For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity, Acts viii. 23. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, Rom. vi. 6, 7. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, 12, 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you, 16, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness, 19, 20. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 10.

VER. 35.

Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

And [a] *the servant abideth not in the house for ever:* [b] but *the Son abideth ever.*

[a] Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac, Gen. xxi. 10. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 30, 31.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ, Gal. iv. 4—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 36.

Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

[a] *If the Son therefore shall make you free, ye shall be free indeed.*

[a] See on ver. 32. clause 2.

VER. 37.

Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

[a] *I know that ye are Abraham's seed;* [b] *but ye seek to kill me,* [c] *because my word hath no place in you.*

[a] Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called, Rom. ix. 7.

[b] See on Matt. xii. ver. 14.

[c] See on chap. i. ver. 11. clause 2.

VER. 38.

Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

[a] *I speak that which I have seen with my Father:* [a] *and ye do that which ye have seen with your father.*

[a] See on chap. v. ver. 19. clause 1.

[b] Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, *even* God, ver. 41. Ye are of *your* father the devil, and the lusts of your father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, 44. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10.

VER. 39.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν.

They answered and said unto him, Abraham is our Father. [a] *Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

[a] I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, ver. 37. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 12. Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called, ix. 7. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 40.

Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

[a] *But now ye seek to kill me,* [b] *a man that hath told you the truth, which I have heard of God: this did not Abraham.*

[a] See on Matt. xii. ver. 14.

[b] See on chap. iii. ver. 32. clause 1.

VER. 41.

Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

[a] *Ye do the deeds of your father. Then said they to him, We be not born of fornication;* [b] *we have one Father,* even *God.*

[a] See on ver. 38. clause 2.

[b] See on Matt. v. ver. 16. clause 3.

VER. 42.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

Jesus said unto them, [a] *If God were your Father, ye would love me:* [b] *for I proceeded forth and came from God;* [c] *neither came I of myself, but he sent me.*

[a] See on chap. v. ver. 23.

[b] See on chap. iii. ver. 13. clauses 1. 3.

[c] For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 16, 17. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, v. 30. But I have greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not, 36—38. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, 43. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, vii. 28, 29. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, vi. 32. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 38—40. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me, 57. Jesus answered them, and said, My doctrine is not mine, but his that sent me, vii. 16. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me viii. 16. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak, xii. 49, 50. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

VER. 43.

Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Why do ye not understand my speech? [a] even *because ye cannot hear my word?*

[a] See on Matt. xiii. ver. 14.

VER. 44.

Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.

[a] *Ye are of* your *father* [b] *the devil, and the lusts of your father ye will do.* [c] *He was a murderer from the beginning,* [d] *and abode not in the truth, because there is no truth in him.* [e] *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

[a] See on ver. 38. clause 2.

[b] See on Matt. iv. ver. 1. clause 4.

[c] But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes,

and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons, Gen. iii. 3—7. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. So the LORD sent pestilence upon ISRAEL: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite, 14, 15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. Not as Cain, *who* was of that wicked one, and slew his brother, 1 John iii. 12.

[d] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And [the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6.

[e] But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 3—5. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so, 2 Chron. xviii. 20, 21. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Acts v. 3. And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? xiii. 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 45.

Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

And because I tell you *the truth, ye believe me not.*

VER. 46.

Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι;

[a] *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

[a] Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For such an high priest became us, *who is* holy,

harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. And ye know that he was manifested to take away our sins: and in him is no sin, iii. 5.

VER. 47.

Ὁ ὢν ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

[a] *He that is of God heareth God's words:* [b] *ye therefore hear* them *not, because ye are not of God.*

[a] My sheep hear my voice, and I know them, and they follow me, John x. 27. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 6—8. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 6.

[b] But ye believe not, because ye are not of my sheep, as I said unto you, John x. 26.

VER. 48.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, [a] *and hast a devil?*

[a] See on Matt. x. ver. 25.

VER. 49.

Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

Jesus answered, I have not a devil; [a] *but I honour my Father, and ye do dishonour me.*

[a] See on ver. 29. clause 2.

VER. 50.

Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

[a] *And I seek not mine own glory: there is one that seeketh and judgeth.*

[a] See on chap. vii. ver. 18.

VER. 51.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

Verily, verily, I say unto you, [a] *If a man keep my saying, he shall never* [b] *see death.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah, Psal. xcviii. 48. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26.

VER. 52.

Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

Then said the Jews unto him, Now we know that [a] *thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*

[a] See on Matt. x. ver. 25.

VER. 53.

Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

[a] *Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*

[a] See on Matt. xii. ver. 6.

VER. 54.

Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι.

Jesus answered, [a] *If I honour myself, my honour is nothing:* [b] *it is my Father that honoureth me;* [c] *of whom ye say, that he is your God:*

[a] If I bear witness of myself, my witness is not true, John v. 31.

[b] See on chap. v. ver. 37. clause 1.

[c] We be not born of fornication; we have one Father, *even* God, ver. 41. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17.

VER. 55.

Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

Yet [a] *ye have not known him;* [b] *but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him,* [c] *and keep his saying.*

[a] See on chap. vii. ver. 28. clause 4.

[b] See on Matt. xi. ver. 27. clause 3.

[c] See on chap. iii. ver. 11. clause 1.

VER. 56.

Ἀβραὰμ, ὁ πατὴρ ὑμῶν, ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη.

[a] *Your father Abraham rejoiced to see my day: and he saw it, and was glad.*

[a] And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying,* In thee shall all nations be blessed, Gal. iii. 8. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 57.

Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

VER. 58.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

Jesus said unto them, Verily, verily, I say unto you, [a] *Before Abraham was,* [b] *I am.*

[a] See on chap. i. ver. 1.

[a] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this *is* my name for ever, and this *is* my memorial unto all generations, Exod. iii. 14, 15. Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Isa. xlvi. 9.

VER. 59.

Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτω.

[a] *Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple,* [b] *going through the midst of them, and so passed by.*

[a] I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD,* shall be put to death, Lev. xxiv. 16. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon

God, and saying, Lord Jesus, receive my spirit, Acts vii. 56—59.

[b] Therefore they sought again to take him: but he escaped out of their hand, John x. 39. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, Luke iv. 29, 30. And their eyes were opened, and they knew him; and he vanished out of their sigbt, xxiv. 31.

CHAP. IX.—VER. 1.

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

And as Jesus *passed by, he saw a man which was blind from* his *birth.*

VER. 2.

Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββεί, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

Jesus answered, [a] *Neither hath this man sinned, nor his parents:* [b] *but that the works of God should be made manifest in him.*

[a] And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye sball all likewise perish, Luke xiii. 1, 2.

[b] When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, 40—44.

VER. 4.

Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

[a] *I must work the works of him* [b] *that sent me,* [c] *while it is day: the night cometh, when no man can work.*

[a] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his word, John iv. 34. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? x. 32. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him, 37, 38. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iv. 23. clause 4. and 24. clauses 3—6.

[b] See on chap. viii. ver. 42. clause 3.

[c] Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him, John xi. 9, 10. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, xii. 35. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 5.

Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

As long as I am in the world, [a] *I am the light of the world.*

[a] See on chap. i. ver. 4. clause 2.

VER. 6.

Ταῦτα εἰπὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

When he had thus spoken, he spat on the ground, and made clay of the spittle, [a] *and he* * *anointed the eyes of the blind man with the clay.*

* Or, *spread the clay upon the eyes of the blind man.*

[a] And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, Mark vii. 33. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly, 23—25. See also on Matt. viii. ver. 15.

VER. 7.

Καὶ εἶπεν αὐτῷ· Ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) [a] *He went his way therefore, and washed, and came seeing.*

[a] See on Matt. xi. ver. 5. clause 1.

VER. 8.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

VER. 9.

Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν· ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· Ὅτι ἐγώ εἰμι.

Some said, This is he: others said, He is like him: but *he said, I am* he.

VER. 10.

Ἔλεγον οὖν αὐτῷ· Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;

Therefore said they unto him, How were thine eyes opened?

VER. 11.

Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι· Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.

He answered and said, [a] *A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.*

[a] See on ver. 7.

VER. 12.

Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.

Then said they unto him, Where is he? He said, I know not.

VER. 13.

Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.

They brought to the Pharisees him that aforetime was blind.

VER. 14.

Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.

And [a] *it was the sabbath day when Jesus made the clay, and opened his eyes.*

[a] See on Matt. xii. ver. 2.

VER. 15.

Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.

Then again [a] *the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.*

[a] See on Matt. v. ver. 20. clause 1.

VER. 16.

Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

Therefore said some of the Pharisees, [a] *This man is not of God, because he keepeth not the sabbath day. Others*

said, [b] *How can a man that is a sinner do such miracles? And there was a division among them.*

[a] See on Matt. xii. ver. 2.

[b] See on chap. iii. ver. 2. clause 2.

VER. 17.

Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

VER. 18.

Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

VER. 19.

Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

VER. 20.

Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ, καὶ εἶπαν· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·

His parents answered them and said, We know that this is our son, and that he was born blind:

VER. 21.

Πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει.

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

VER. 22.

Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

These words *spake his parents, because they feared the Jews:* [a] *for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.*

[a] See on chap. vii. ver. 13.

VER. 23.

Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν· ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

Therefore said his parents, He is of age; ask him.

VER. 24.

Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπαν αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.

Then again called they the man that was blind, and said unto him, Give God the praise: [a] *we know that this man is a sinner.*

[a] Which of you convinced me of sin? John viii. 46.

VER. 25.

Ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν· Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

VER. 26.

Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

Then said they to him again, What did he to thee? how opened he thine eyes?

VER. 27.

Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

VER. 28.

Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον· Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

Then they [a] *reviled him, and said, Thou art his disciple;* [b] *but we are Moses' disciples.*

[a] See on Matt. v. ver. 11. clause 1.

[b] Do not think that I will accuse you to the Father: there is *one* that

accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 45—47.

VER. 29.

Ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

[a] *We know that God spake unto Moses:* as for *this* fellow, *we know not from whence he is.*

[a] For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17. And he said, Hear now my words, If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, Numb. xii. 6—8. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, Deut. xxxiv. 10. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments, Mal. iv. 4.

VER. 30.

Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς.

The man answered and said unto them, Why [a] *herein is a marvellous thing, that ye know not from whence he is,* and yet *he hath opened mine eyes.*

[a] See on Matt. xi. ver. 5. clause 1.

VER. 31.

Οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

[a] *Now we know that God heareth not sinners: but if any man be a worshipper of God,* [b] *and doeth his will,* [c] *him he heareth.*

[a] The sacrifice of the wicked *is* an abomination unto the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. The sacrifice of the wicked *is* abomination: how much more, when he bringeth it with a wicked mind? xxi. 27. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination, xxviii. 9. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 15. Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 4.

[b] See on Matt. vii. ver. 21. clause 3.

[c] And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me, John xi. 42. The prayer of the upright is his delight, Prov. xv. 8. See also on Matt. vii. ver. 7. clause 1.

VER. 32.

Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

VER. 33.

Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

[a] *If this man were not of God, he could do nothing.*

[a] See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 34.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

They answered and said unto him, [a] *Thou wast altogether born in sins, and dost thou teach us?* [b] *And they* *cast him out.*

* Or, *excommunicated him.*

[a] See on chap. vii. ver. 49.

[b] For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, ver. 22. Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5.

Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake, Luke vi. 22.

VER. 35.

Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ ;

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on [a] *the Son of God?*

[a] See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Ἀπεκρίθη ἐκεῖνος, καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν ;

He answered and said, Who is he, Lord, that I might believe on him?

VER. 37.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.

[a] *And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*

[a] See on chap. iv. ver. 26.

VER. 38.

Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

And he said, Lord, I believe. [a] *And he worshipped him.*

[a] See on Matt. ii. ver. 2. clause 3.

VER. 39.

Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

And Jesus said, [a] *For judgment I am come into this world,* [b] *that they which see not might see;* [c] *and that they which see might be made blind.*

[a] And hath given him authority to execute judgment also, because he is the Son of man, John v. 27. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34.

[b] Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, John viii. 12. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46.

[c] See on Matt. xiii. ver. 13.

VER. 40.

Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν ;

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

VER. 41.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Jesus said unto them, [a] *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

[a] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father, John xv. 22—24. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 47.

CHAP. X.—VER. 1.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής·

Verily, verily, I say unto you, [a] *He that entereth not by the door into the sheepfold, but climbeth up some other way,* [b] *the same is a thief and a robber.*

[a] Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed, Jer. xiv. 15. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

xxiii. 16. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, 21. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. They have seen vanity and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken? Ezek. xiii. 2—7. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15.

[b] All that ever came before me are thieves and robbers: but the sheep did not hear them, ver. 8. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine: and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant, Isa. lvi. 10—12. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; *but* with force and with cruelty have ye ruled them, Ezek. xxxiv. 2—4. Thus saith the LORD my God; Feed the flock of the slaughter: Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not, Zech. xi. 4, 5. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 2.

Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων.

But he that entereth in by [a] *the door* [b] *is the shepherd of the sheep.*

[a] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, ver. 9.

[b] I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scatterth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine, ver. 11—14. Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 10, 11. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25. And when the chief Shepherd

shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 3.

Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

To him the porter openeth ; [a] *and the sheep hear his voice: and he calleth his own sheep by name,* [b] *and leadeth them* out.

[a] See on chap. viii. ver. 47. clause 1.

[b] The LORD *is* my shepherd ; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 2, 3. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not : but the sea overwhelmed their enemies, lxxviii. 52, 53. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest *between* the cherubims, shine forth, lxxx. 1. He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. That thou mayest say to the prisoners, Go forth ; to them that *are* in darkness, Shew yourselves : they shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst ; neither shall the heat nor the sun smite them : for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. For thus saith the Lord GOD, Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie on a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment, Ezek. xxxiv. 11—16.

VER. 4.

Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ·

And when he putteth forth his own sheep, [a] *he goeth before them, and the sheep follow him : for they know his voice.*

[a] For I have given you an example, that ye should do as I have done to you, John xiii. 15. In my Father's house are many mansions : if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, xiv. 2, 3. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, Deut. i. 30. I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of *the multitude of* men. The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the LORD on the head of them, Mic. ii. 12, 13. Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. Be ye therefore followers of God, as dear children, Eph. v. 1. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5. Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 20. For even hereunto were

ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. ii. 21. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 38.

VER. 5.

Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

VER. 6.

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

[a] See on Matt. xiii. ver. 13.

VER. 7.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

Then said Jesus unto them again, Verily, verily, I say unto you, [a] *I am the door of the sheep.*

[a] Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20.

VER. 8.

Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

VER. 9.

Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει.

[a] *I am the door:* [b] *by me if any man enter in, he shall be saved,* [c] *and shall go in and out, and find pasture.*

[a] See on ver. 7.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on ver. 3. clause 2.

VER. 10.

Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

The thief cometh not, but for to steal, and to kill, and to destroy: [a] *I am come that they might have life, and that they might have it more abundantly.*

[a] See on chap. vi. ver. 51. clause 5.

VER. 11.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

[a] *I am the good shepherd:* [b] *the good shepherd giveth his life for the sheep.*

[a] See on ver. 2. clause 2.
[b] See on Matt. xx. ver. 28. clause 3.

VER. 12.

Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: [a] *and the wolf catcheth them, and scattereth the sheep.*

[a] See on Matt. ix. ver. 36. clause 2.

VER. 13.

Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

VER. 14.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαί ὑπὸ τῶν ἐμῶν.

[a] *I am the good shepherd,* [b] *and know my sheep,* [c] *and am known of mine.*

[a] See on ver. 2. clause 2.
[b] My sheep hear my voice, and I know them, and they follow me,

ver. 27. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[c] His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God, John xvi. 29, 30. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 15.

Καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

[a] *As the Father knoweth me,* [b] *even so know I the Father:* [c] *and I lay down my life for the sheep.*

[a] See on Matt. xi. ver. 27. clause 2.
[b] See on Matt. xi. ver. 27. clause 3.
[c] See on Matt. xx. ver. 28. clause 3.

VER. 16.

Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

[a] *And other sheep I have, which are not of this fold: them also I must bring, and* [b] *they shall hear my voice;* [b] *and there shall be one fold, and one shepherd.*

[a] See on Matt. viii. ver. 11. clause 1.
[b] And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, Ezek. xxxvii. 21, 22. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 14—17.

VER. 17.

Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

Therefore doth [a] *my Father* [b] *love me, because I lay down my life, that I might take it again,*

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on Matt. iii. ver. 17. clause 2.

VER. 18.

Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

[a] *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.* [b] *This commandment have I received of my Father.*

[a] See on chap. ii. ver. 19. clause 3.
[b] For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26. As the living Father hath sent me, and I live by the Father, etc. vi. 57.

VER. 19.

Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

[a] *There was a division therefore again among the Jews for these sayings.*

[a] See on Matt. x. ver. 34.

VER. 20.

Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

And many of them said, [a] *He hath a devil, and is mad; why hear ye him?*

[a] See on Matt. x. ver. 25.

VER. 21.

Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

Others said, These are not the words of him that hath a devil. [a] *Can a devil open the eyes of the blind?*

[a] See on chap. iii. ver. 2. clause 2.

VER. 22.

Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν.

And it was at Jerusalem the feast of the dedication, and it was winter.

VER. 23.

Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

And Jesus walked in the temple in Solomon's porch.

VER. 24.

Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ.

Then came the Jews round about him, and said unto him, How long dost thou * *make us to doubt? If thou be the Christ, tell us plainly.*

* Or, *hold us in suspense.*

VER. 25.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

Jesus answered them, I told you, and ye believed not: [a] *the works that I do in my Father's name, they bear witness of me.*

[a] See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 26.

Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

[a] *But ye believe not, because ye are not of my sheep, as I said unto you.*

[a] How can ye believe which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. He that is of God heareth God's words; ye therefore hear *them* not, because ye are not of God, viii. 47.

VER. 27.

Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι·

[a] *My sheep hear my voice,* [b] *and I know them,* [c] *and they follow me:*

[a] See on chap. viii. ver. 47. clause 1.

[b] See on ver. 14. clause 2.

[c] See on ver. 4.

VER. 28.

Κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

[a] *And I give unto them eternal life;* [b] *and they shall never perish,* [c] *neither shall any man pluck them out of my hand.*

[a] See on Matt. xix. ver. 16. clause 3.

[b] That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day, 54. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth

of this bread shall live for ever, 58. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off, Psal. xxxvii. 28. They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, cxxv. 1—3. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD, liv. 17. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee, Jer. xxxi. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. For false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have told you all things, Mark xiii. 22, 23. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ, Phil. i. 6. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 19. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 13. See also on Matt. xviii. ver. 14. clause 1.

[c] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 11, 12. Yea, he loved the people: all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words, Deut. xxxiii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32.

VER. 29.

Ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.

[a] *My Father*, [b] *which gave* them *me*, [c] *is greater than all; and no* man *is able to pluck* them *out of my Father's hand.*

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on chap. vi. ver. 37. clause 1.

[c] Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them, Exod. xviii. 11.

VER. 30.

Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.

[a] *I and* my *Father are one.*

[a] But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him, ver. 38. He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Fa-

ther in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 9—11. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, xvi. 15. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: xvii. 21, 22. See also on chap. i. ver. 1. clause 4.

VER. 31.

Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

[a]*Then the Jews took up stones again to stone him.*

[a] See on chap. viii. ver. 59. clause 1.

VER. 32.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

VER. 33.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

The Jews answered him, saying, For a good work we stone thee not; [a] *but for blasphemy; and because that thou, being a man, makest thyself God.*

[a] See on ver. 30.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, Θεοί ἐστε;

Jesus answered them, [a] *Is it not written in your law, I said, Ye are gods?*

[a] Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28. God standeth in the congregation of the mighty: he judgeth among the gods, Psal. lxxxii. 1. I have said, Ye *are* gods; and all of you *are* children of the Most High, 6.

VER. 35.

Εἰ ἐκείνους εἶπε Θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

If he called them gods, [a] *unto whom the word of God came, and* [b] *the Scripture cannot be broken;*

[a] But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight, 1 Chron. xxii. 8. But the word of the LORD came to Shemaiah the man of God, saying, 2 Chron. xi. 2.

[b] See on Matt. xxvi. ver. 54. clause 1.

VER. 36.

Ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι;

Say ye of [a] *him, whom the Father hath sanctified,* [b] *and sent into the world, Thou blasphemest; because I said,* [c] *I am the Son of God?*

[a] See on Luke iv. ver. 18. clauses 1, 2.

[b] See on chap. viii. ver. 42. clause 3.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 37.

Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

[a]*If I do not the works of my Father, believe me not.*

[a] See on chap. v. ver. 36. clause 2. and chap. iii. ver. 2. clause 2.

VER. 38.

Εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ.

[a]*But if I do, though ye believe not me, believe the works: that ye may know, and believe,* [b] *that the Father* is *in me, and I in him.*

[a] See on chap. v. ver. 36. clause 2.

[b] See on ver. 30.

VER. 39.

Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

[a] *Therefore they sought again to take him: but he escaped out of their hand,*

[a] See on chap. viii. ver. 59.

VER. 40.

Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ·

And went away again [a] *beyond Jordan, into the place where John at first baptized; and there he abode.*

[a] These things were done in Bethabara, beyond Jordan, where John was baptizing, John i. 28.

VER. 41.

Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.

And many resorted unto him, and said, John did no miracle: but [a] *all things that John spake of this man were true.*

[a] See on chap. i. ver. 29, 30. 34.

VER. 42.

Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

And many believed on him there.

CHAP. XI.—VER. 1.

Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Now a certain man *was sick,* named *Lazarus, of Bethany,* [a] *the town of Mary and her sister Martha.*

[a] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, Luke x. 38, 39.

VER. 2.

(Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.)

[a] (*It was* that *Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.*)

[a] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment, John xii. 3.

VER. 3.

Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

VER. 4.

Ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

When Jesus heard that, *he said, This sickness is not unto death,* [a] *but for the glory of God, that the Son of God might be glorified thereby.*

[a] See on chap. ix. ver. 3. clause 2.

VER. 5.

Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.

Now Jesus loved Martha, and her sister, and Lazarus.

VER. 6.

Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

VER. 7.

Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

Then after that saith he to his *disciples, Let us go into Judæa again.*

VER. 8.

Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββεῖ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

His *disciples say unto him,* [a] *Master, the Jews of late sought to stone thee; and goest thou thither again?*

[a] Then the Jews took up stones again to stone him, John x. 31.

VER. 9.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει· ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

VER. 10.

Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

But if any man walk in the night, he stumbleth, because there is no light in him.

VER. 11.

Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

These things said he: and after that he saith unto them, [a] Our friend Lazarus sleepeth; [b] But I go, that I may awake him out of sleep.

[a] See on Matt. ix. ver. 24.

[b] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 25—29.

VER. 12.

Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται.

Then said his disciples, Lord, if he sleep, he shall do well.

VER. 13.

Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

VER. 14.

Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανε,

Then said Jesus unto them plainly, Lazarus is dead.

VER. 15.

Καὶ χαίρω δι' ὑμᾶς, (ἵνα πιστεύσητε,) ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

VER. 16.

Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

VER. 17.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

Then when Jesus came, he found that he had lain in the grave four days already.

VER. 18.

Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.

*Now Bethany was nigh unto Jerusalem, about *fifteen furlongs off.*

** i. e. about two miles.*

VER. 19.

Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

VER. 20.

Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

VER. 21.

Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

Then said Martha unto Jesus, [a] *Lord, if thou hadst been here, my brother had not died.*

[a] And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died, ver. 37. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke xii. 2, 3.

VER. 22.

Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

VER. 23.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

Jesus saith unto her, Thy brother shall rise again.

VER. 24.

Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

Martha saith unto him, [a] *I know that he shall rise again in the resurrection at the last day.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 25.

Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται·

Jesus saith unto her, [a] *I am the resurrection* [b] *and the life:* [c] *he that believeth in me, though he were dead, yet shall he live;*

[a] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, John v. 21. But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20—22. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. ii. 20, 21.

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. See also on chap. v. ver. 21. clause 2.

[b] See on chap. i. ver. 4. clause 1.

[c] See on Mark xvi. ver. 16. clause 1.

VER. 26.

Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

And [a] *whosoever liveth and believeth in me shall never die. Believest thou this?*

[a] See on chap. x. ver. 28. clause 2.

VER. 27.

Λέγει αὐτῷ· Ναὶ Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

She saith unto him, Yea, Lord: [a] *I believe that thou art the Christ, the Son of God,* [b] *which should come into the world.*

[a] See on Matt. xvi. ver. 16.

[b] See on Matt. xi. ver. 3.

VER. 28.

Καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.

And when she had so said, she went her way, and called Mary her sister secretly, saying, [a] *The Master is come, and calleth for thee.*

[a] See on Matt. xxiii. ver. 8. clause 2.

VER. 29.

Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν.

As soon as she heard that, *she arose quickly, and came unto him.*

VER. 30.

Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

VER. 31.

Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

VER. 32.

Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [a] *Lord, if thou hadst been here, my brother had not died.*

[a] See on ver. 21.

VER. 33.

Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν·

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [a] *was troubled.*

[a] Gr. *he troubled himself.*

VER. 34.

Καὶ εἶπε· Ποῦ τεθείκατε αὐτόν;

And said, Where have ye laid him? They said unto him, Lord, come and see.

VER. 35.

Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς.

[a] *Jesus wept.*

[a] And when he was come near, he beheld the city, and wept over it, Luke xix. 41. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin, Heb. iv. 15.

VER. 36.

Ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε πῶς ἐφίλει αὐτόν.

Then said the Jews, Behold how he loved him!

VER. 37.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

And some of them said, Could not this man, [a] *which opened the eyes of the blind, have caused that even this man should not have died?*

[a] See on Matt. xi. ver. 5. clause 1.

VER. 38.

Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον, ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

VER. 39.

Λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

VER. 40.

Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

VER. 41.

Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

Then they took away the stone from the place *where the dead was laid. And Jesus lifted up* his *eyes, and said,* [a] *Father,* [b] *I thank thee that thou hast heard me.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. and Luke xi. 21.

VER. 42.

Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

And I knew that thou hearest me always: [a] *but because of the people which stand by I said it,* [b] *that they may believe* [c] *that thou hast sent me.*

[a] Father, glorify thy name. Then came there a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again. The people therefore that stood by and heard *it,* said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, John xii. 28—30.

[b] These things I say that ye might be saved, John v. 34. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31.

[c] See on chap. viii. ver. 42. clause 3.

VER. 43.

Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω.

And when he thus had spoken, he cried with a loud voice, [a] *Lazarus, come forth.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 44.

Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

[a] *And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

[a] See on Matt. xi. ver. 5. clause 5.

VER. 45.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

VER. 46.

Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

VER. 47.

Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

[a] *Then gathered the Chief Priests and the Pharisees a council, and said,* [b] *What do we? for this man doeth many miracles.*

[a] See on Matt. xii. ver. 14.

[b] But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny *it.* But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name, Acts iv. 15—17.

VER. 48.

Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

[a] *If we let him thus alone,* [b] *all* men *will believe on him: and the Romans shall come, and take away both our place and nation.*

[a] And when they had brought them, they set *them* before the council: and the High Priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 27, 28.

[b] Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered, Luke xi. 52.

VER. 49.

Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν·

And one of them, [a] named *Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,*

[a] See on Luke iii. ver. 2. clause 1.

VER. 50.

Οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

Nor consider [a] *that it is expedient for us that one man should die for the people, and that the whole nation perish not.*

[a] See on ver. 48.

VER. 51.

Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους·

[a] *And this spake he not of himself: but, being High Priest that year, he prophesied,* [b] *That Jesus should die for that nation;*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22.

[b] See on Matt. xx. ver. 28. clause 3.

VER. 52.

Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.

[a] *And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 53.

Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

[a] *Then from that day forth they took counsel together for to put him to death.*

[a] See on Matt. xii. ver. 14.

VER. 54.

Ἰησοῦς οὖν οὐκέτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν· κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

[a] *Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.*

[a] After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand; And went away again beyond Jordan, into the place where John at first baptized; and there he abode, x. 39, 40.

VER. 55.

Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.

[a] *And the Jews' Passover was nigh at hand:* [b] *and many went out of the country up to Jerusalem before the Passover, to purify themselves.*

[a] See on Matt. xxvi. ver. 2. clause 2.

[b] For *there were* many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good LORD pardon every one *that* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary, 1 Chron. xxx. 17—19.

VER. 56.

Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

VER. 57.

Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς, καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.—VER. 1.

Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα

ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν.

Then Jesus six days before the Passover [a] *came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.*

[a] See on chap. xi. ver. 43, 44.

VER. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ.

[a] *There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

[a] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, Luke x. 38—41.

VER. 3.

Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

VER. 4.

Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·

Then saith one of his disciples, [a] *Judas Iscariot, Simon's son, which should betray him,*

[a] See on Matt. x. ver. 4. clause 2.

VER. 5.

Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

Why was not this ointment sold for three hundred pence, and given to the poor?

VER. 6.

Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

VER. 7.

Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

VER. 8.

Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

[a] *For the poor always ye have with you; but me ye have not always.*

[a] See on Matt. xxvi. ver. 11.

VER. 9.

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

VER. 10.

Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·

But the Chief Priests consulted that they might put Lazarus also to death;

VER. 11.

Ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

[a] *Because that by reason of him many of the Jews went away, and believed on Jesus.*

[a] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him, John xi. 45.

VER. 12.

Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

VER. 13.

Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.

[a] *Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

[a] See on Matt. xxi. ver. 8, 9.

VER. 14.

Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον·

[a] *And Jesus, when he had found a young ass, sat thereon; as it is written,*

[a] See on Matt. xxi. ver. 7.

VER. 15.

Μὴ φοβοῦ Θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

[a] *Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

[a] See on Matt. xxi. ver. 5.

VER. 16.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

[a] *These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and* that *they had done these things unto him.*

[a] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 17.

Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

VER. 18.

Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

For this cause the people also met him, for that they heard that he had done this miracle.

VER. 19.

Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

The Pharisees therefore said among themselves, [a] *Perceive ye how ye prevail nothing? behold, the world is gone after him.*

[a] And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Acts xvii. 6

VER. 20.

Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

And there were certain Greeks among them that came up to worship at the feast:

VER. 21.

Οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

The same came therefore to [a] *Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

[a] See on Matt. x. ver. 3. clause 1.

VER. 22.

Ἔρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

Philip cometh and telleth [a] *Andrew: and again Andrew and Philip told Jesus.*

[a] Simon, who is called Peter, and Andrew his brother, Matt. x. 2.

VER. 23.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου·

And Jesus answered them, saying,

[a] *The hour is come, that the Son of man should be glorified.*

[a] See on chap. vii. ver. 30. clause 2.

VER. 24.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

Verily, verily, I say unto you, [a] *Except a corn of wheat fall into the ground and die, it abideth alone:* [b] *but if it die, it bringeth forth much fruit.*

[a] *Thou* fool! that which thou sowest is not quickened, except it die, 1 Cor. xv. 36.

[b] But now is Christ risen from the dead, *and* become the firstfruits of them that slept, 1 Cor. xv. 20.

VER. 25.

Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

[a] *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

[a] See on Matt. x. ver. 39.

VER. 26.

Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

If any man [a] *serve me,* [b] *let him follow me;* [c] *and where I am, there shall also my servant be:* [d] *if any man serve me, him will* my *Father honour.*

[a] See on Rom. i. ver. 1. clause 2.

[b] See on chap. x. ver. 4.

[c] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii, 24. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43. We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, Wherefore comfort one another with these words, 1 Thess. iv. 17, 18.

[d] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21—23.

VER. 27.

Νῦν ἡ ψυχή μου τετάραγται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

[a] *Now is my soul troubled; and what shall I say?* [b] *Father,* [c] *save me from this hour:* [d] *but for this cause came I unto this hour.*

[a] See on Matt. xxvi. ver. 38. clause 1.

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on Matt. xxvi. ver. 39. clause 3.

[d] But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, 14. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said

I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, Heb. x. 4—7.

VER. 28.

Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

Father, glorify thy name, [a] *Then came there a voice from heaven,* saying, [b] *I have both glorified* it, [c] *and will glorify* it *again.*

[a] See on Matt. iii. ver. 17. clause 1.

[b] When Jesus heard *that,* he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. See also on chap. iii. ver. 2. clause 2.

[c] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him, John xiii. 31, 32.

VER. 29.

Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι· Ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.

[a] *The people therefore, that stood by, and heard* it, *said that it thundered: others said, An angel spake to him.*

[a] See on Matt. xvii. ver. 5. clause 2.

VER. 30.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν· Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

Jesus answered and said, [a] *This voice came not because of me, but for your sakes.*

[a] But I receive not testimony from man: but these things I say, that ye might be saved, John v. 34.

VER. 31.

Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

[a] *Now is the judgment of this world: now shall the* [b] *prince of this world be* [c] *cast out.*

[a] Of judgment, because the prince of this world is judged, John xvi. 11. And he said unto them, I beheld Satan as lightning fall from heaven, Luke x. 18.

[b] Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places,* vi. 12. See also on Matt. iv. ver. 9.

[c] See on Luke x. ver. 18. clause 2.

VER. 32.

Κἀγὼ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

[a] *And I, if I be lifted up from the earth,* [b] *will draw* [c] *all* men *unto me.*

[a] See on chap. iii. ver. 14.

[b] No man can come unto me, except the Father which hath sent me draw him, John vi. 44.

[c] See on chap. i. ver. 7. clause 2.

VER. 33.

Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

This he said, signifying what death he should die.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

The people answered him, [a] *We have heard out of the law that Christ abideth for ever: and how sayest thou; The Son of man must be lifted up? who is this Son of man?*

[a] See on Matt. ii. ver. 2. clause 1.

VER. 35.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει.

Then Jesus said unto them, [a] *Yet a little while is* [b] *the light with you.* [c] *Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.*

[a] See on chap. vii. ver. 33. clause 1.
[b] See on chap. i. ver. 4. clause 2.
[c] See on Matt. vi. ver. 23. clause 2.

VER. 36.

Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

While ye have light, believe in the light, that ye may be [a] *the children of light. These things spake Jesus, and departed, and did hide himself from them.*

[a] See on Luke xvi. ver. 8.

VER. 37.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·

[a] *But though he had done so many miracles before them, yet they believed not on him:*

[a] See on Matt. xi. ver. 21. clause 2.

VER. 38.

Ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

[a] *That the saying of Esaias the prophet might be fulfilled, which he spake,* [b] *Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

[a] See on Matt. i. ver. 22.

[b] Who hath believed our report? and to whom is the arm of the LORD revealed? Isa. liii. 1. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? Rom. x. 16.

VER. 39.

Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας·

Therefore they could not believe, because that Esaias said again,

VER. 40.

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.

[a] *He hath blinded their eyes, and hardened their heart; that they should not see with* their *eyes, nor understand with* their *heart, and be converted, and I should heal them.*

[a] See on Matt. xiii. ver. 14, 15.

VER. 41.

Ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

[a] *These things said Esaias, when he saw* [b] *his glory, and spake of him.*

[a] In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts, the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts, Isa. vi. 1—5. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, 9, 10.

[b] See on chap. i. ver. 14. clause 2.

VER. 42.

Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται·

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, [a] *lest they should be put out of the synagogue:*

[a] See on chap. vii. ver. 13.

VER. 43.

Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

For they loved the praise of men more than the praise of God.

VER. 44.

Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με.

Jesus cried and said, [a] *He that believeth on me, believeth not on me, but on him that sent me.*

[a] See on chap. vii. ver. 16. and Matt. x. ver. 40.

VER. 45.

Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

[a] *And he that seeth me, seeth him that sent me.*

[a] See on chap. x. ver. 30.

VER. 46.

Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.

[a] *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

[a] See on chap. i. ver. 4. clause 2.

VER. 47.

Καὶ ἐάν τις μοῦ ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

And if any man hear my words, and believe not, [a] *I judge him not;* [b] *for I came not to judge the world,* [c] *but to save the world.*

[a] See on chap. viii. ver. 15. clause 2.
[b] See on chap. iii. ver. 17. clause 1.
[c] See on Matt. i. ver. 21. clause 3.

VER. 48.

Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

VER. 49.

Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε τί εἴπω καὶ τί λαλήσω.

For [a] *I have not spoken of myself; but* [b] *the Father which sent me,* [c] *he gave me a commandment, what I should say, and what I should speak.*

[a] See on chap. iii. ver. 32. clause 1.
[b] See on chap. viii. ver. 42. clause 3.
[c] The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works, John xiv. 10. For I have given unto them the words which thou gavest me: and they have received *them* and have known surely that I came out from thee, xvii. 8.

VER. 50.

Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

And I know that [a] *his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

[a] And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. See also on chap. vi. ver. 63. clause 3.

CHAP. XIII.—VER. 1.

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησαν αὐτούς.

Now before [a] *the feast of the Passover, when Jesus knew that* [b] *his hour was come that he should* [c] *depart out of this world unto the Father,* [d] *having loved his own which were in the world,* [e] *he loved them unto the end.*

[a] See on Matt. xxvi. ver. 2. clause 2.
[b] See on chap. vii. ver. 30. clause 2.
[c] See on chap. vii. ver. 33.
[d] A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another, ver. 34. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, 12—14. Nay, in all these things we are more than

conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 37—39. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, Eph. v. 25, 26. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[c] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them, John xvii. 9, 10. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, 12—20. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them, 26.

VER. 2.

Καὶ δείπνου γενομένου, (τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,)

And supper being ended, [a] *the devil having now put into the heart of* [b] *Judas Iscariot, Simon's* son, *to betray him;*

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. x. ver. 4. clause 2.

VER. 3.

Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει,

[a] *Jesus knowing that the Father had given all things into his hands,* [b] *and that he was come from God,* [c] *and went to God;*

[a] See on Matt. xxviii. ver. 18.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on chap. vii. ver. 33.

VER. 4.

Ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

[a] *He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

[a] Blessed *are* those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? xvii. 7, 8. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth, xxii. 27. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 5—7.

VER. 5.

Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν,

καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

[a]*After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe* them *with the towel wherewith he was girded.*

[a] See on Matt. xx. ver. 28. clause 2.

VER. 6.

Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας;

Then cometh he to Simon Peter: and *Peter said unto him, Lord, dost thou wash my feet?*

* Gr. *he.*

VER. 7.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

VER. 8.

Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

Peter saith unto him, Thou shalt never wash my feet. [a]*Jesus answered him, If I wash thee not, thou hast no part with me.*

[a] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God, John iii. 5.

VER. 9.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

Simon Peter saith unto him, Lord, not my feet only, but also my *hands and* my *head.*

VER. 10.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.

Jesus saith to him, He that is washed needeth not save to wash his *feet, but is clean every whit: and ye are clean, but not all.*

VER. 11.

Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροί ἐστε.

For he knew who should betray him; therefore said he, Ye are not all clean.

VER. 12.

Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

VER. 13.

Ὑμεῖς φωνεῖτέ με, Ὁ Διδάσκαλος καὶ Ὁ Κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

[a]*Ye call me Master and Lord: and ye say well; for* so *I am.*

[a] See on Matt. xxiii. ver. 8. clause 2.

VER. 14.

Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

[a]*If I then,* your *Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

[a] But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Matt. xx. 26, 27; Mark x. 43, 44; Luke xxii. 26, 27. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, xv. 1—3. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 15.

Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

[a]*For I have given you an example, that ye should do as I have done to you.*

[a] See on chap. x. ver. 4.

VER. 16.

Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

[a]*Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

[a] See on Matt. x. ver. 24.

VER. 17.

Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

[a]*If ye know these things, happy are ye if ye do them.*

[a] See on Matt. vii. ver. 24. clauses 1, 2.

VER. 18.

Οὐ περὶ πάντων ὑμῶν λέγω· Ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' αὐτοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

[a]*I speak not of you all:* [b]*I know whom I have chosen:* [c]*but that the Scripture may be fulfilled,* [d]*He that eateth bread with me hath lifted up his heel against me.*

[a] For he knew who should betray him; therefore said he, Ye are not all clean, ver. 11. None of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12.

[b] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, 19. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

[c] See on Matt. i. ver. 22.

[d] Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me, Psal. xli. 9.

VER. 19.

Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγώ εἰμι.

*[a]*Now* [a]*I tell it you before it come, that, when it is come to pass, ye may believe that* [b]*I am* he.*

* Or, *from henceforth.*

[a] And now I have told you before it come to pass; that when it is come to pass, ye might believe, John xiv. 29. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you, xvi. 4.

[b] See on Matt. xi. ver. 3.

VER. 20.

Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων, ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

[a]*Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

[a] See on Matt. x. ver. 40.

VER. 21.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

When Jesus had thus said, [a]*he was troubled in spirit, and testified, and said,* [b]*Verily, verily, I say unto you, that one of you shall betray me.*

[a] See on chap. xi. ver. 35.

[b] See on Matt. xxvi. ver. 21.

VER. 22.

Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

[a]*Then the disciples looked one on another, doubting of whom he spake.*

[a] See on Matt. xxvi. ver. 22.

VER. 23.

Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

Now there was [a]*leaning on Jesus' bo-*

[a]one one of his disciples, [b]whom Jesus loved.

[a] See on chap. i. ver. 18. clause 3.

[b] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, xx. 2. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord, xxi. 7. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 20. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, 24.

VER. 24.

Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

VER. 25.

Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

He then lying on Jesus' breast saith unto him, Lord who is it?

VER. 26.

Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον, ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

Jesus answered, He it is, to whom I shall give [a] *a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.*

[a] Or, *morsel.*

VER. 27.

Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς, ποίησον τάχιον.

And after the sop [a] *Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*

[a] See on Matt. iv. ver. 1. clause 4.

VER. 28.

Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

Now no man at the table knew for what intent he spake this unto him.

VER. 29.

Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

VER. 30.

Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ ὅτε οὖν ἐξῆλθε.

He then having received the sop went immediately out: and it was night.

VER. 31.

Λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

Therefore, when he was gone out, Jesus said, [a] *Now is the Son of man glorified,* [b] *and God is glorified in him.*

[a] See on chap. vii. ver. 39. clause 3.

[b] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, xvii. 1. I have glorified thee on earth: I have finished the work which thou gavest me to do, 4. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

VER. 33.

Τεκνία ἔτι μικρὸν μεθ' ὑμῶν εἰμι ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.

[a] *Little children,* [b] *yet a little while I am with you. Ye shall seek me: and as I said unto the Jews,* [c] *Whither I go, ye cannot come; so now I say to you.*

[a] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19. My little children, these things write I unto you, that ye sin not, 1 John ii. 1. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, iv. 4.

[b] See on chap. vii. ver. 33. clause 1.

[c] Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come, viii. 21, 22.

VER. 34.

Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

[a] *A new commandment I give unto you,* [b] *That ye love one another;* [c] *as I have loved you, that ye also love one another.*

[a] Again, a new commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 John ii. 8—11. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another, 2 John 5.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on ver. 1. clause 4.

VER. 35.

Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

By this shall all men know that ye are my disciples, if ye have love one to another.

VER. 36.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; [a] *but thou shalt follow me afterwards.*

[a] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me, John xxi. 18, 19. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. i. 14.

VER. 37.

Λέγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.

Peter said unto him, Lord, why cannot I follow thee now? [a] *I will lay down my life for thy sake.*

[a] See on Matt. xxvi. ver. 33. 35.

VER. 38.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

Jesus answered him, Wilt thou lay down thy life for my sake? [a] *Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

[a] See on Matt. xxvi. ver. 34.

CHAP. XIV.—VER. 1.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

[a] *Let not your heart be troubled: ye believe in God,* [b] *believe also in me.*

[a] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, ver. 27.

[b] See on chap. v. ver. 23. and Mark xvi. ver. 16. clause 1.

VER. 2.

Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἴπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.

[a] *In my Father's house are many mansions: if* it were *not* so, *I would have told you.* [b] *I go to prepare a place for you.*

[a] For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name, Rev. iii. 12.

[b] Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 19, 20. See also on chap. xii. ver. 26. clause 3.

VER. 3.

Καὶ ἐὰν πορευθῶ, καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε.

And if I go and prepare a place for you, [a] *I will come again, and receive you unto myself; that where I am,* there *ye may be also.*

[a] See on chap. xii. ver. 26. clause 3.

VER. 4.

Καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

[a] *And whither I go ye know,* [b] *and the way ye know.*

[a] See on chap. vii. ver. 33.

[b] See on chap vi. ver. 45.

VER. 5.

Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

VER. 6.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

Jesus saith unto him, [a] *I am the way,* [b] *the truth, and* [c] *the life:* [d] *no man cometh unto the Father, but by me.*

[a] See on Matt. xi. ver. 27. clause 3.

[b] And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*, 17, 18. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice, xviii. 37. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us, 2 Cor. i. 19, 20.

[c] See on chap. i. ver. 4. clause 1.

[d] See on chap. x. ver. 7.

VER. 7.

Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.

[a] *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

[a] See on chap. x. ver. 30.

VER. 8.

Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

VER. 9.

Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [a] *he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

[a] See on chap. x. ver. 30.

VER. 10.

Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

[a] *Believest thou not that I am in the Father, and the Father in me?* [b] *the words that I speak unto you I speak not of myself:* [c] *but the Father that dwelleth in me,* [d] *he doeth the works.*

[a] See on chap. x. ver. 30.

[b] See on chap. v. ver. 19. clause 1.

[c] And the Word was made flesh, and dwelt among us, John i. 14. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation, 2 Cor. v. 19. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

[d] See on chap. v. ver. 36. clause 2.

VER. 11.

Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

[a] *Believe me that I* am *in the Father, and the Father in me:* [b] *or else believe me for the very works' sake.*

[a] See on chap. x. ver. 30.

[b] See on chap. v. ver. 36. clause 2.

VER. 12.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

Verily, verily, I say unto you, [a] *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;* [b] *because I go unto my Father.*

[a] See on Matt. xvii. ver. 20.

[b] See on chap. vii. ver. 39. clause 2.

VER. 13.

Καὶ ὅ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

[a] *And whatsoever ye shall ask* [b] *in my name, that will* [c] *I do, that* [d] *the Father may be glorified in the Son.*

[a] See on Matt. vii. ver. 7, 8.

[b] For through him we both have access by one Spirit unto the Father, Eph. ii. 18. According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him, iii. 11, 12. Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen, 21. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, v. 20. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For *there* is one God, and one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name, xiii. 15. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

[c] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give

me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, 14. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

[d] See on chap. xiii. ver. 31. clause 2.

VER. 14.

Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

If ye shall ask any thing in my name, I will do it.

VER. 15.

Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

If ye love me, [a] *keep my commandments.*

[a] See on Matt. vii. ver. 21. clause 3.

VER. 16.

Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα·

And [a] *I will pray the Father, and he shall give you another* [b] *Comforter, that he may abide with you* [c] *for ever;*

[a] Who is he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[b] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, ver. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, xvi. 7—15. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. And the disciples were filled with joy, and with the Holy Ghost, xiii. 52. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, viii. 15, 16. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of

hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal. v. 22. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1.

[c] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, Matt. xxviii. 20. See also on chap. iv. ver. 14. clause 2.

VER. 17.

Τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν· ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

[a] Even *the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall* [b] *be in you.*

[a] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, xvi. 13.

[b] For it is not ye that speak, but the Spirit of your Father, which speaketh in you, Matt. x. 20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 9—11. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, John iv. 4.

VER. 18.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

I will not leave you [a] *comfortless:* [b] *I will come to you.*

[a] Or, *orphans.*

[b] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, ver. 3. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 23. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, *even* unto the end of the world. Amen, xxviii. 20. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness, Rom. viii. 10. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. See also on chap. vi. ver. 56.

VER. 19.

Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

[a] *Yet a little while, and the world seeth me no more; but ye see me:* [b] *because I live, ye shall live also.*

[a] See on chap. vii. ver. 33. clause 1.

[b] When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. See also on chap. x. ver. 20. clause 2.

VER. 20.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν.

At that day ye shall know that [a] *I* am *in my Father,* [b] *and ye in me, and* [c] *I in you.*

[a] See on chap. x. ver. 30.

[b] See on chap. vi. ver. 56.
[c] See on ver. 18.

VER. 21.

Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

[a] *He that hath my commandments, and keepeth them, he it is that loveth me:* [b] *and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

[a] If ye love me, keep my commandments, ver. 15. Jesus answered and said unto him, If a man love me, he will keep my words: He that loveth me not keepeth not my sayings, 23, 24. Ye are my friends if ye do whatsoever I command you, xv. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 18—24. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, v. 2, 3.

[b] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, ver. 23. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will *my* Father honour, xii. 26. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God, xvi. 27. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2.

VER. 22.

Λέγει αὐτῷ Ἰούδας· (οὐχ ὁ Ἰσκαριώτης) Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;

[a] *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*

[a] Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

VER. 23.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

Jesus answered and said unto him, [a] *If a man love me, he will keep my words:* [b] *and my Father will love him, and* [c] *we* [d] *will come unto him, and make our* [c] *abode with him.*

[a] See on ver. 21. clause 1.
[b] See on ver. 21. clause 2.
[c] See on chap. v. ver. 17. clause 2.
[d] See on ver. 18. and chap. vi. ver. 56.

[c]And I will dwell among the children of Israel, and will be their God, Exod. xxix. 45. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xxvi. 11, 12. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people, 2 Cor. vi. 16. God is love; and he that dwelleth in love dwelleth in God, and God in him, 1 John iv. 16.

VER. 24.

Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.

He that loveth me not keepeth not my sayings: [a]*and the word which ye hear is not mine, but the Father's* [b]*which sent me.*

[a] See on chap. vii. ver. 16.

[b] See on chap. viii. ver. 42. clause 3.

VER. 25.

Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων·

These things have I spoken unto you, being yet present with you.

VER. 26.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

But [a]*the Comforter,* which is *the Holy Ghost,* [b]*whom the Father will send in my name,* [c]*he shall teach you all things,* [d]*and bring all things to your remembrance, whatsoever I have said unto you.*

[a] See on ver. 16. clause 2.

[b] And I will pray the Father and he shall give you another Comforter, ver. 16. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 49. And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, Ye have heard of me, Acts i. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 4. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens I will pour out, in those days, of my Spirit; and they shall prophesy, 16—18. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33.

[c] But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. See also on chap. vi. ver. 45. clauses 1, 2.

[d] When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said, John ii. 22. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they

that these things were written of him, and *that* they had done these things unto him, xii. 16.

VER. 27.

Εἰρήνην ἀφίημι ὑμῖν· εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν, μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω·

[a] *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

[a] These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as my Father hath sent me, even so send I you, xx. 19—21. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; The LORD make his face shine upon thee, and be gracious unto thee; The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 23—27. The LORD will give strength unto his people; the LORD will bless his people with peace, Psal. xxix. 11. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth, lxxii. 7. Mercy and truth are met together; righteousness and peace have kissed *each other*, lxxxv. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, liv. 10—13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for an everlasting sign, *that* shall not be cut off, lv. 12, 13. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. See also on Luke ii. ver. 14. clause 2.

VER. 28.

Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστί.

Ye have heard how I said unto you, [a] *I go away,* [b] *and come* again *unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father:* [c] *for my Father is greater than I.*

[a] See on chap. vii. ver. 33.

[b] See on ver. 18.

[c] But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God, 1 Cor. xi. 3. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, xv. 24. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 28. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of *things*

in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 8—11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house, Heb. iii. 1—3. Compare chap. x. ver. 30.

VER. 29.

Καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε.

[a] *And now I have told you before it come to pass; that when it is come to pass, ye might believe.*

[a] See on chap. xiii. ver. 19.

VER. 30.

Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

Hereafter I will not talk much with you: for [a] *the prince of this world cometh,* [b] *and hath nothing in me.*

[a] See on chap. xii. ver. 31. clause 2.
[b] See on chap. viii. ver. 46.

VER. 31.

Ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence.

CHAP. XV.—VER. 1.

Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

I am the true vine, and my Father, is the husbandman.

VER. 2.

Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.

[a] *Every branch in me* [b] *that beareth not fruit he taketh away:* [c] *and every branch that heareth fruit, he purgeth it, that it may bring forth more fruit.*

[a] See on chap. xiv. ver. 18.
[b] See on Matt. iii. ver. 10. clause 4.
[c] Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 7—13. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. In that day sing ye unto her, A vineyard of red wine. I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged, Isa. xxvii. 2—9. And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness, Mal. iii. 3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,

Rom. v. 3—5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal, 2 Cor. iv. 17, 18. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected *us*; and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 6—11. And as many as I love, I rebuke and chasten: be zealous therefore, and repent, Rev. iii. 19.

VER. 3.

Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Now ye are clean through the word which I have spoken unto you.

VER. 4.

Μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν· καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.

Abide in me, and I in you. [a]*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

[a] Without me ye can do nothing, ver. 5.

VER. 5.

Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

I am the vine, [a]*ye are the branches: he that abideth in me, and I in him,* [b]*the same bringeth forth much fruit: for* [*]*without me ye can do nothing.*

[*] Or, *severed from me.*

[a] For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree? Rom. xi. 16—24.

[b] See on Matt. vii. ver. 17. clause 1.

VER. 6.

Ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.

[a] *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them,* [b]*and cast* them into *the fire, and they are burned.*

[a] See on Matt. iii. ver. 10. clause 4.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 7.

Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά

μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε, αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

If ye abide in me, [a] and my words abide in you, [b] ye shall ask what ye will, and it shall be done unto you.

[a] And these words, which I command thee this day, shall be in thine heart, Deut. vi. 6. Thy word have I hid in mine heart, that I might not sin against thee, Psal. cxix. 11. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live, Prov. iv. 4. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 14.

[b] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. Delight thyself also in the Lord; and he shall give thee the desires of thine heart, Psal. xxxvii. 4. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted, Prov. x. 24. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity, Isa. lviii. 9. See also on Matt. vii. ver. 7, 8.

VER. 8.

Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γένησεσθε ἐμοὶ μαθηταί.

[a] *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

[a] Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*, 2 Cor. ix. 13. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. See also on Matt. v. ver. 16. clause 2.

VER. 9.

Καθὼς ἠγάπησέ με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

As the Father hath loved me, so have I loved you: [a] continue ye in my love.

[a] And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, 1 John ii. 28. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. See also on chap. viii. ver. 31.

VER. 10.

Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

[a] *If ye keep my commandments, ye shall abide in my love; [b] even as I have kept my Father's commandments, and abide in his love.*

[a] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound

more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them, 2 Pet. ii. 21. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him, 1 John ii. 5. Beloved, if our heart condemn us not, *then* have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, iv. 21, 22. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24.

[b] See on chap. viii. ver. 29. clause 2.

VER. 11.

Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

These things have I spoken unto you, that my joy might remain in you, and that [a] *your joy might be full.*

[a] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, John xvi. 24. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, xvii. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13.

VER. 12.

Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

[a] *This is my commandment, That ye love one another,* [b] *as I have loved you.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on chap. xiii. ver. 1. clause 4.

VER. 13.

Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

[a] *Greater love hath no man than this, that a man lay down his life for his friends.*

[a] See on Matt. xx. ver. 28. clause 3.

VER. 14.

Ὑμεῖς φίλοι μού ἐστε, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

[a] *Ye are my friends, if ye do whatsoever I command you.*

[a] See on Matt. xii. ver. 50.

VER. 15.

Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [a] *for all things that I have heard of my Father I have made known unto you.*

[a] See on chap. vii. ver. 16.

VER. 16.

Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν.

[a] *Ye have not chosen me, but I have chosen you, and ordained you,* [b] *that ye should go and bring forth fruit, and that your fruit should remain:* [c] *that whatsoever ye shall ask of the Father in my name, he may give it you.*

[a] See on Mark iii. ver. 14. clause 1.
[b] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his

word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 36—42. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee; to open their eyes *and* to turn *them* from darkness to light, and *from* the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 17—19. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

[c] See on ver. 7. clause 2.

VER. 17.

Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

[a] *These things I command you, that ye love one another.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 18.

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

If the world hate you, ye know that it hated me before it hated *you.*

VER. 19.

Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

[a] *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

[a] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, John xvii. 14—16. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*, 1 Pet. iv. 2—4. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 20.

Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Remember the word that I said unto you, [a] *The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.*

[a] See on Matt. x. ver. 24.

VER. 21.

Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.

[a]*But all these things will they do unto you for my name's sake,* [b]*because they know not him that sent me.*

[a] See on Matt. v. ver. 10. clause 1.

[b] See on chap. vii. ver. 28. clause 4.

VER. 22.

Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

[a]*If I had not come and spoken unto them, they had not had sin: but now they have no* [*]*cloke for their sin.*

[*] Or, *excuse.*

[a] See on chap. iii. ver. 19. clause 1.

VER. 23.

Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

[a]*He that hateth me hateth my Father also.*

[a] See on chap. x. ver. 30.

VER. 24.

Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.

[a]*If I had not done among them the works which none other man did, they had not had sin:* [b]*but now have they both seen* [c]*and hated both me and my Father.*

[a] See on chap. iii. ver. 19. clause 1.

[b] See on chap. x. ver. 30.

[c] See on chap. iii. ver. 20.

VER. 25.

Ἀλλ', ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν.

[a]*But* this cometh to pass, *that the word might be fulfilled that is written in their law,* [b]*They hated me without a cause.*

[a] See on Matt. i. ver. 22.

[b] Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause, Psal. xxxv. 19. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away, lxix. 4. They compassed me about also with words of hatred; and fought against me without a cause, cix. 3. *The following passages may also be consulted in the Greek:* Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. Rev. xxi. 8. xxii. 17.

VER. 26.

Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

But when [a]*the Comforter is come,* [b]*whom I will send unto you from the Father,* even *the Spirit of truth, which proceedeth from the Father,* [c]*he shall testify of me:*

[a] See on chap. xiv. ver. 16. clause 2.

[b] See on chap. xiv. ver. 26. clause 2.

[c] Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, John xvi. 13—15. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 30—32.

VER. 27.

Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

[a]*And ye also shall bear witness, because ye have been with me from the beginning.*

[a] See on Luke xxiv. ver. 48.

CHAP. XVI.—VER. 1.

Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

These things have I spoken unto you, that ye should not be offended.

VER. 2.

Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.

[a] *They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμέ.

And these things will they do unto you, [a] *because they have not known the Father, nor me.*

[a] See on chap. vii. ver. 28. clause 4.

VER. 4.

Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

VER. 5.

Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, ποῦ ὑπάγεις;

[a] *But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?*

[a] See on chap. vii. ver. 33.

VER. 6.

Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

But because I have said these things unto you, sorrow hath filled your heart.

VER. 7.

Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, [a] *the Comforter will not come unto you; but if I depart,* [b] *I will send him unto you.*

[a] See on chap. xiv. ver. 16. clause 2.

[b] See on chap. xiv. ver. 26. clause 2.

VER. 8.

Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he is come, he will * *reprove the world of sin, and of righteousness, and of judgment:*

* Or, *convince.*

VER. 9.

Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

[a] *Of sin, because they believe not on me;*

[a] See on chap. iii. ver. 18. clause 2.

VER. 10.

Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·

[a] *Of righteousness,* [b] *because I go to my Father, and ye see me no more;*

[a] Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. and xxxiii. 15—17. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith, Rom. i. 16, 17. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, iii. 21, 22. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: Therefore as by the offence of one, *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 17—21. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

[b] See on chap. vii. ver. 33.

VER. 11.

Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

Of judgment, because [b] *the prince of this world is judged.*

[a] See on Luke x. ver. 18. clause 2.

[b] See on chap. xii. ver. 31. clause 2.

VER. 12.

Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

I [a] *have yet many things to say unto you, but ye cannot bear them now.*

[a] And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 11—14.

VER. 13.

Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει· καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Howbeit when he, [a] *the Spirit of truth, is come,* [b] *he will guide you into all truth:* [c] *for he shall not speak of himself; but whatsoever he shall hear,* that *shall he speak:* [d] *and he will shew you things to come.*

[a] See on chap. xiv. ver. 17. clause 1.

[b] But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that

we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 10—13. See also on chap. xiv. ver. 26. clause 3.

[c] See on chap. vii. ver. 16.

[d] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. and Acts ii. 17. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar, xi. 27, 28. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. And the same man had four daughters, virgins, which did prophesy. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles, xxi. 9—11.

VER. 14.

Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

[a] *He shall glorify me: for he shall receive of mine, and shall shew it unto you.*

[a] See on chap. xv. ver. 26. clause 3.

VER. 15.

Πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

[a] *All things that the Father hath are mine: therefore said I, That he shall take of mine, and shew it unto you.*

[a] See on chap. x. ver. 30. and Matt. xxviii. ver. 18.

VER. 16.

Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

[a] *A little while, and ye shall not see me: and again,* [b] *a little while, and ye shall see me,* [c] *because I go to the Father.*

[a] See on chap. vii. ver. 33. clause 1.
[b] See on chap. xiv. ver. 18.
[c] See on chap. vii. ver. 33. clause 2.

VER. 17.

Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καὶ· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

Then said some *of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, because I go to the Father?*

VER. 18.

Ἔλεγον οὖν· Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρὸν; οὐκ οἴδαμεν τί λαλεῖ.

They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

VER. 19.

Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με;

Now [a] *Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me?*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 20.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

Verily, verily, I say unto you, [a] *That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful,*

[b] *but your sorrow shall be turned into joy.*

[a] See on Matt. ix. ver. 15. clause 2.
[b] See on Matt. v. ver. 4. clause 2.

VER. 21.

Ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅταν ἔλθῃ ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

VER. 22.

Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

And ye now therefore have sorrow: [a] *but I will see you again, and your heart shall rejoice,* [b] *and your joy no man taketh from you.*

[a] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord, John xx. 19, 20. and Luke xxiv. 41. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, Matt. xxviii. 8—10.

[b] See on chap. x. ver. 28. clause 2.

VER. 23.

Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

[a] *And in that day ye shall ask me nothing. Verily, verily, I say unto you,* [b] *Whatsoever ye shall ask the Father* [c] *in my name, he will give it you.*

[a] Now Jesus knew that they were desirous to ask him, and said unto them, ver. 19.
[b] See on Matt. vii. ver. 7, 8.
[c] See on chap. xiv. ver. 13. clause 2.

VER. 24.

Ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Hitherto have ye asked nothing in my name: [a] *ask, and ye shall receive,* [b] *that your joy may be full.*

[a] See on Matt. vii. ver. 7. clause 1.
[b] See on chap. xv. ver. 11.

VER. 25.

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

These things have I spoken unto you in * *proverbs: but the time cometh when I shall no more speak unto you in* * *proverbs, but I shall shew you plainly of the Father.*

* Or, *parables.*

VER. 26.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

At that day [a] *ye shall ask in my name: and I say not unto you, that I will pray the Father for you:*

[a] See on chap. xiv. ver. 13. clause 2.

VER. 27.

Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

[a] *For the Father himself loveth you, because ye have loved me, and have believed* [b] *that I came out from God.*

[a] See on chap. xiv. ver. 21. clause 2.
[b] See on chap. viii. ver. 42. clauses 2, 3.

VER. 28.

Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

[a] *I came forth from the Father, and*

am come into the world: again, [b] *I leave the world, and go to the Father.*

[a] See on chap. viii. ver. 42. clauses 2, 3.

[b] See on chap. vii. ver. 33.

VER. 29.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no * *proverb.*

* Or, *parable.*

VER. 30.

Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

Now are we sure that [a] *thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 31.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε;

Jesus answered them, Do ye now believe?

VER. 32.

Ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι.

Behold, the hour cometh, yea, is now come, [a] *that ye shall be scattered, every man to his* * *own, and shall leave me alone: and* [b] *yet I am not alone, because the Father is with me.*

* Or, *own home.*

[a] See on Matt. xxvi. ver. 31.

[b] See on chap. viii. ver. 16. clause 2.

VER. 33.

Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

These things I have spoken unto you, that [a] *in me ye might have peace.* [b] *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

[a] See on chap. xiv. ver. 27.

[b] That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, 1 Thess. iii. 3, 4. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, Rev. vii. 14. See also on Matt. v. ver. 10. clause 1.

CHAP. XVII.—VER. 1.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν. καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱὸν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

These words spake Jesus, and lifted up his eyes to heaven, and said, [a] *Father,* [b] *the hour is come;* [c] *glorify thy Son,* [d] *that thy Son also may glorify thee:*

[a] See on Matt. vii. ver. 21. clause 4.

[b] See on chap. vii. ver. 30. clause 2.

[c] See on chap. vii. ver. 39. clause 3.

[d] See on chap. xiii. ver. 31. clause 2.

VER. 2.

Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

[a] *As thou hast given him power over all flesh,* [b] *that he should give* [c] *eternal life* [d] *to as many as thou hast given him.*

[a] See on Matt. xi. ver. 27. clause 1.

[b] See on 1 Cor. xv. ver. 45. clause 2.

[c] See on Matt. xix. ver. 16. clause 3.

[d] See on chap. vii. ver. 37. clause 1.

VER. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

[a] *And this is life eternal, that they might know thee the only true God, and Jesus Christ,* [b] *whom thou hast sent.*

[a] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ.

This is the true God, and eternal life, 1 John v. 20. See also on Mark xvi. ver. 16. clause 1.

[b] See on chap. viii. ver. 32. clause 3.

VER. 4.

Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·

[a] *I have glorified thee on earth: I have finished the work which thou gavest me to do.*

[a] See on chap. iv. ver. 34.

VER. 5.

Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.

And now, O [a] *Father, glorify thou me with thine own self* [b] *with the glory which I had with thee before the world was.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] See on chap. iii. ver. 13. clause 1.

VER. 6.

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι.

[a] *I have manifested thy name unto the men* [b] *which thou gavest me* [c] *out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

[a] See on Matt. xi. ver. 27. clauses 2, 3.

[b] See on chap. vi. ver. 37. clause 1.

[c] See on chap. xv. ver. 19.

VER. 7.

Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν,

[a] *Now they have known that all things whatsoever thou hast given me are of thee.*

[a] See on chap. vii. ver. 16, 17.

VER. 8.

Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

[a] *For I have given unto them* [b] *the words which thou gavest me; and they have received* them, *and have known surely that* [c] *I came out from thee, and they have believed that* [d] *thou didst send me.*

[a] See on Matt. xiii. ver. 11. clause 1.

[b] See on chap. vii. ver. 16.

[c] See on chap. iii. ver. 13. clause 1.

[d] See on chap. viii. ver. 32. clause 3.

VER. 9.

Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι,

[a] *I pray for them: I pray not for the world, but for them* [b] *which thou hast given me; for they are thine.*

[a] See on chap. xiii. ver. 1. clause 5.

[b] See on chap. vi. ver. 37. clause 1.

VER. 10.

Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.

[a] *And all mine are thine, and thine are mine; and I am glorified in them.*

[a] See on chap. x. ver. 30.

VER. 11.

Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.

And now I am no more in the world, but these are in the world, and [a] *I come to thee.* [b] *Holy* [c] *Father,* [d] *keep through thine own name* [e] *those whom thou hast given me,* [f] *that they may be one,* [g] *as we are.*

[a] See on chap. vii. ver. 33.

[b] But thou *art* holy, *O thou* that inhabitest the praises of Israel, Psal. xxii. 3. Exalt ye the LORD our God, and worship at his footstool; *for he is* holy, xcix. 5. The LORD *is* righteous in all his ways, and holy in all his works, cxlv. 17. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, Isa. xxix. 23. To whom then will ye liken me, or shall I be equal? saith the Holy One, xl. 25. I *am* the LORD, your Holy One, the Creator of Israel, your King, xliii. 15. *As for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel, xlvii. 4. So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the

LORD, the Holy One in Israel, xxxix. 7. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8.

[c] See on Matt. vii. ver. 21. clause 4.

[d] Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

[e] See on chap. vi. ver. 37. clause 1.

[f] Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular, xii. 12—27. Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, Eph. iv. 3—5. See also on chap. x. ver. 16. clause 2.

[g] See on chap. x. ver. 30.

VER. 12.

Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ἵνα ἡ γραφὴ πληρωθῇ.

While I was with them in the world, I kept them in thy name: [a] *those that thou gavest me I have kept,* [b] *and none of them is lost, but the son of perdition;* [c] *that the Scripture might be fulfilled.*

[a] See on chap. vi. ver. 37. clause 1.
[b] See on chap. vi. ver. 39. clause 3.
[c] See on Matt. i. ver. 22.

VER. 13.

Νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

And [a] *now come I to thee; and these things I speak in the world,* [b] *that they might have my joy fulfilled in themselves.*

[a] See on chap. vii. ver. 33.
[b] See on chap. xv. ver. 11.

VER. 14.

Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

[a] *I have given them* [b] *thy word;* [c] *and the world hath hated them,* [d] *because they*

are not of the world, even as I am not of the world.

[a] See on Matt. xiii. ver. 11. clause 1.
[b] See on chap. vii. ver. 16.
[c] See on Matt. v. ver. 10. clause 1.
[d] See on chap. xv. ver. 19.

VER. 15.

Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου· ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

I pray not that thou shouldest take them out of the world, [a] *but that thou shouldest keep them from the evil.*

[a] See on Matt. vi. ver. 13. clause 2.

VER. 16.

Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

[a] *They are not of the world, even as I am not of the world.*

[a] See on chap. xv. ver. 19.

VER. 17

Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.

[a] *Sanctify them through thy truth:* [b] *thy word is truth.*

[a] See on Luke i. ver. 75.
[b] The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times, Psal. xii. 6. Concerning thy testimonies, I have known of old that thou hast founded them for ever, cxix. 152. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 22, 23.

VER. 18.

Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

[a] *As thou hast sent me into the world, even* [b] *so have I also sent them into the world.*

[a] See on chap. viii. ver. 32. clause 3.
[b] See on Matt. ix. ver. 38. clauses 2, 3.

VER. 19.

Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν· ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

And for their sakes [a] *I sanctify myself,* [b] *that they also might be* * *sanctified through the truth.*

* Or, *truly sanctified.*

[a] See on chap. iv. ver. 34. clause 1.
[b] Sanctify them through thy truth, ver. 17. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 20.

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·

Neither pray I for these alone, but for them also which shall believe on me through their word;

VER. 21.

Ἵνα πάντες ἓν ὦσι, καθὼς σὺ πάτερ ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

[a] *That they all may be one: as thou, Father,* art *in me, and I in thee, that they also may be one in us:* [b] *that the world may believe that thou hast sent me.*

[a] See on ver. 11. clause 6.
[b] See on chap. x. ver. 30.
[c] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 22.

Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

VER. 23.

Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.

[a] *I in them,* [b] *and thou in me,* [c] *that they may be made perfect in one; and that the world may know that thou hast sent me,* [d] *and hast loved them, as thou hast loved me.*

[a] See on chap. vi. ver. 56.
[b] See on chap. x. ver. 30.
[c] See on ver. 11. clause 6.
[d] See on chap. xiv. ver. 21. clause 2.

VER. 24.

Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

[a] *Father, I will that they also,* [b] *whom thou hast given me,* [c] *be with me where I am;* [d] *that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on chap. vi. ver. 37. clause 1.
[c] See on chap. xii. ver. 26. clause 3.
[d] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, ver. 5.

VER. 25.

Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.

O [a] *righteous* [b] *Father,* [c] *the world hath not known thee:* [d] *but I have known thee,* [e] *and these have known that thou hast sent me.*

[a] See on ver. 11. clause 2.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on chap. vii. ver. 28. clause 3.
[d] See on Matt. xi. ver. 27. clause 3.
[e] Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God, John xvi. 30.

VER. 26.

Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

And [a] *I have declared unto them thy name, and will declare it:* [b] *that the love wherewith thou hast loved me may be in them,* [c] *and I in them.*

[a] See on Matt. xi. ver. 27. clauses 2, 3.
[b] See on chap. xiv. ver. 21. clause 2.
[c] See on chap. vi. ver. 56.

CHAP. XVIII.—VER. 1.

Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

When Jesus had spoken these words, [a] *he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.*

[a] See on Luke xxii. ver. 39.

VER. 2.

Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

VER. 3.

Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν Ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

Judas then, [a] *having received a band* of men, *and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.*

[a] See on Matt. xxvi. ver. 47.

VER. 4.

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

Jesus therefore, [a] *knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?*

[a] See on Matt. xvi. ver. 21. clause 1.

VER. 5.

Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν.

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

And Judas also, which betrayed him, stood with them.

VER. 6.

Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

As soon then as he had said unto them, I am he, *they went backward, and fell to the ground.*

VER. 7.

Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

VER. 8.

Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.

Jesus answered, I have told you that I am he: *if therefore ye seek me, let these go their way:*

VER. 9.

Ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

[a] *That the saying might be fulfilled, which he spake,* [b] *of them which thou gavest me have I lost none.*

[a] See on Matt. i. ver. 22.

[b] Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, John xvii. 12.

VER. 10.

Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ Ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

[a] *Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus.*

[a] See on Luke xxii. ver. 50.

VER. 11.

Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ πίω αὐτό;

[a] *Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

[a] See on Matt. xxvi. ver. 52.

VER. 12.

Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,

Then the band and the captain and officers of the Jews took Jesus, and bound him,

VER. 13.

Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

[a] *And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year.**

* *And Annas sent Christ bound unto Caiaphas the High Priest,* ver. 24.

[a] See on Luke xxii. ver. 54.

VER. 14.

Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

[a] *Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*

[a] And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 49—52.

VER. 15.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητής· ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως.

[a] *And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.*

[a] See on Matt. xxvi. ver. 58.

VER. 16.

Ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω, ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνω-

στὸς τῷ Ἀρχιερεῖ, καὶ εἶπε τῇ Θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.

But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

VER. 17.

Λέγει οὖν ἡ παιδίσκη ἡ Θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμί.

[a] *Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.*

[a] See on Matt. xxvi. ver. 69, 70.

VER. 18.

Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.

[a] *And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.*

[a] See on Luke xxii. ver. 55.

VER. 19.

Ὁ οὖν Ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

The High Priest then asked Jesus of his disciples, and of his doctrine.

VER. 20.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, [a] *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

[a] See on Matt. iv. ver. 23. clause 2.

VER. 21.

Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

VER. 22.

Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ Ἀρχιερεῖ;

And when he had thus spoken, one of the officers which stood by [a] *struck Jesus with* [b] *the palm of his hand, saying, Answerest thou the High Priest so?*

[b] Or, *a rod.*

[a] See on Matt. xxvi. ver. 67. clause 2.

VER. 23.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, If I have spoken evil bear witness of the evil: but if well, why smitest thou me?

VER. 24.

Ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν Ἀρχιερέα.

Now Annas had sent him bound unto Caiaphas the High Priest.

VER. 25.

Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί.

[a] *And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.*

[a] See on Matt. xxvi. ver. 71, 72.

VER. 26.

Λέγει εἷς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

One of the servants of the High Priest, being his kinsman [a] *whose ear Peter cut off, saith, Did not I see thee in the garden with him?*

[a] Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, ver. 10.

VER. 27.

Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

[a] *Peter then denied again: and immediately the cock crew.*

[a] See on Matt. xxvi. ver. 74.

VER. 28.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

[a] *Then led they Jesus from Caiaphas unto* [b] *the hall of judgment: and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat* [c] *the Passover.*

Or, *Pilate's house.*

[a] See on Matt. xxvii. ver. 2.

[b] See on Matt. xxvi. ver. 2. clause 2.

VER. 29.

Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

Pilate then went out unto them, and said, What accusation bring ye against this man?

VER. 30.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

VER. 31.

Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

VER. 32.

Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

[a] *That the saying of Jesus might be fulfilled, which he spake,* [b] *signifying what death he should die.*

[a] See on Matt. i. ver. 22.

[b] Ye know that after two days is *the feast of* the Passover, and the Son of man is betrayed to be crucified, Matt. xxvi. 2.

VER. 33.

Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

Then [a] *Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?*

[a] See on Luke xxiii. ver. 3.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοί εἶπον περὶ ἐμοῦ;

Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me?

VER. 35.

Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

Pilate answered, Am I a Jew? [a] *Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?*

[a] See on Matt. xxvii. ver. 1, 2.

VER. 36.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

Jesus answered, [a] *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

[a] See on chap. vi. ver. 15.

VER. 37.

Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκ οὖν βασιλεύς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

[a] *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,* [b] *that I should bear witness unto the truth.* [c] *Every one that is of the truth heareth my voice.*

[a] See on Matt. xxvii. ver. 11.

[b] See on chap. i. ver. 4. clause 2.

[c] See on chap. vi. ver. 45.

VER. 38.

Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [a] *I find in him no fault* at all.

[a] See on chap. viii. ver. 46.

VER. 39.

Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

[a] *But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?*

[a] See on Matt. xxvii. 15.

VER. 40.

Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.

[a] *Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

[a] And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas, Luke xxiii. 18.

CHAP. XIX.—VER. 1.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

[a] *Then Pilate therefore took Jesus, and scourged* him.

[a] See on Matt. xxvii. ver. 26.

VER. 2.

Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

[a] *And the soldiers platted a crown of thorns, and put* it *on his head, and they put on him a purple robe.*

[a] See on Matt. xxvii. ver. 27—29.

VER. 3.

Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

[a] *And said, Hail, King of the Jews! and they smote him with their hands.*

[a] See on Matt. xvii. ver. 29, 30.

VER. 4.

Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that [a] *I find no fault in him.*

[a] See on chap. viii. ver. 46.

VER. 5.

Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate *saith unto them, Behold the man!*

VER. 6.

Ὅτι οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

[a] *When the Chief Priests therefore and officers saw* him, *they cried out, saying, Crucify* him, *crucify* him. *Pilate saith unto them, Take ye him, and crucify* him; *for I find no fault in him.*

[a] See on Matt. xxvii. ver. 20.

VER. 7.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

The Jews answered him, [a] *We have a law, and by our law he ought to die, because he made himself* [b] *the Son of God.*

[a] See on chap. viii. ver. 59. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.

VER. 8.

Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

When Pilate therefore heard that saying, he was the more afraid;

VER. 9.

Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

And went again into the judgment-

hall, and saith unto Jesus, Whence art thou? [a] *But Jesus gave him no answer.*

[a] See on Matt. xxvii. ver. 14.

VER. 10.

Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

VER. 11.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοὶ δεδομένον ἄνωθεν· διὰ τοῦτο, ὁ παραδιδούς με σοί, μείζονα ἁμαρτίαν ἔχει.

Jesus answered, Thou couldest have no power at all *against me, except it were given thee from above:* [a] *therefore he that delivered me unto thee hath the greater sin.*

[a] See on chap. iii. ver. 2. clause 2.

VER. 12.

Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar.

VER. 13.

Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβρα�ϊστὶ δὲ Γαββαθᾶ.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

VER. 14.

Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

And it was the [a] *preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*

[a] See on Matt. xxvii. ver. 62.

VER. 15.

Οἱ δὲ ἐκραύγασαν· Ἆρον, ἆρον, σταύρωσον αὐτόν· Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

But they cried out, [a] *Away with* him, *away with* him, *crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.*

[a] See on Matt. xxvii. ver. 22.

VER. 16.

Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.

[a] *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led* him *away.*

[a] See on Luke xxiii. ver. 25.

VER. 17.

Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·

[a] *And he bearing his cross went forth into a place called* the place *of a skull, which is called in the Hebrew Golgotha:*

[a] See on Luke xxiii. ver. 26.

VER. 18.

Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

[a] *Where they crucified him,* [b] *and two other with him, on either side one, and Jesus in the midst.*

[a] See on Matt. xxvii. ver. 38. and 35. clause 1.

[b] See on Matt. xxvii. ver. 38.

VER. 19.

Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν· δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

[a] *And Pilate wrote a title, and put it on the cross. And the writing was,* JESUS OF NAZARETH THE KING OF THE JEWS.

[a] See on Luke xxiii. ver. 38.

VER. 20.

Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων· ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and *Greek,* and *Latin.*

VER. 21.

Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ, ὅτι ἐκεῖνος εἶπε· Βασιλεύς εἰμι τῶν Ἰουδαίων.

Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

VER. 22.

Ἀπεκρίθη ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα.

Pilate answered, What I have written I have written.

VER. 23.

Οἱ οὖν στρατιῶται, ὅτε ἐσταυρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν, τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος· καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·

[a] *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also* his *coat: now the coat was* without seam, [*] *woven from the top throughout.*

[*] Or, *wrought.*

[a] See on Matt. xxvii. ver. 35.

VER. 24.

Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

They said therefore among themselves, [a] *Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*

[a] See on Matt. xxvii. ver. 35.

VER. 25.

Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαλήνη.

[a] *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary* the wife *of* * *Cleophas, and Mary Magdalene.*

Or, *Clopas.*

[a] See on Matt. xxvii. ver. 55, 56.

VER. 26.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἴδου ὁ υἱός σου.

When Jesus therefore saw his mother, [a] *and the disciple standing by, whom he loved, he saith unto his mother,* [b] *Woman, behold thy son!*

[a] See on chap. xiii. ver. 23. clause 2.
[b] See on chap. ii. ver. 4. clause 1.

VER. 27.

Εἶτα λέγει τῷ μαθητῇ· Ἴδου, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

VER. 28.

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ.

After this, [a] *Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.*

[a] See on Luke xxiv. ver. 46.

VER. 29.

Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

[a] *Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put* it *upon hyssop, and put it to his mouth.*

[a] See on Matt. xxvii. ver. 34. 48.

VER. 30.

Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

[a] *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

[a] See on Matt. xxvii. ver. 50.

VER. 31.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,) ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

The Jews therefore, because it was the preparation, [a] that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

[a] And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged *is* accursed of God); that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance, Deut. xxi. 22, 23.

VER. 32.

Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

VER. 33.

Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

But when they came to Jesus, and saw that he was dead already, [a] they brake not his legs:

[a] See on ver. 36. clause 2.

VER. 34.

Ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

But one of the soldiers with a spear pierced his side, [a] and forthwith came thereout blood and water.

[a] This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 6—8.

VER. 35.

Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει ἵνα ὑμεῖς πιστεύσητε.

[a] *And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

[a] *When Jesus* therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! ver. 26. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, xxi. 24.

VER. 36.

Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

[a] *For these things were done, that the Scripture should be fulfilled,* [b] *A bone of him shall not be broken.*

[a] See on Matt. i. ver. 22.

[b] In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof, Exod. xii. 46. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12.

VER. 37.

Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν ἐξεκέντησαν.

And again [a] *another Scripture saith, They shall look on him whom they pierced.*

[a] For dogs have compassed me; the assembly of the wicked have in-

closed me: they pierced my hands and my feet, Psal. xxii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born, Zech. xii. 10.

VER. 38.

Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

And after this, [a] *Joseph of Arimathæa being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave* him *leave. He came therefore, and took the body of Jesus.*

[a] See on Matt. xxvii. ver. 57—59.

VER. 39.

Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.

And there came also [a] *Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound* weight.

[b] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 40.

Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

[a] *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.*

[a] And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel, Gen. l. 2. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 13, 14. And when Joseph had taken the body, and wrapped it in a clean linen cloth, Matt. xxvii. 59.

VER. 41.

Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

VER. 42.

Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

[a] *There laid they Jesus therefore, because of the Jews' preparation* day; *for the sepulchre was nigh at hand.*

[a] See on Matt. xxvii. ver. 60.

CHAP. XX.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

The first day *of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

VER. 2.

Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

Then she runneth, and cometh to Simon Peter, and to [a] *the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

[a] See on chap. xiii. ver. 23. clause 2.

VER. 3.

Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

VER. 4.

Ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

VER. 5.

Καὶ παρακύψας. βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.

And he stooping down, and looking in, *saw the linen clothes lying; yet went he not in.*

VER. 6.

Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

VER. 7.

Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς, ἐντετυλιγμένον εἰς ἕνα τόπον.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

VER. 8.

Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

VER. 9.

Οὐδέπω γὰρ ᾔδισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For as yet they knew not [a] *the Scripture, that he must rise again from the dead.*

[a] See on Matt. xvi. ver. 21.

VER. 10.

Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

Then the disciples went away again unto their own home.

VER. 11.

Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον·

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked *into the sepulchre,*

VER. 12.

Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

VER. 13.

Καὶ λέγουσιν αὐτῇ ἐκεῖναι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

VER. 14.

Καὶ ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι.

And when she had thus said, [a] *she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

[a] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, Mark xvi. 9.

VER. 15.

Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνὶ, ὃ λέγεται, διδάσκαλε.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

VER. 17.

Λέγει αὐτῇ ὁ Ἰησοῦς· Μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to [a] my brethren, and say unto them, [b] I ascend unto [c] my Father, [d] and your Father; and to [e] my God, and [f] your God.

[a] See on Matt. xii. ver. 50. clause 2.

[b] See on chap. vii. ver. 33.

[c] See on Matt. vii. ver. 21. clause 4.

[d] See on Matt. v. ver. 16. clause 3.

[e] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. The God of our Lord Jesus Christ, the Father of glory, 17. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows, Heb. i. 9. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, x. 7.

[f] Fear thou not; for I *am* with thee; be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 10. And they shall be my people, and I will be their God, xxxii. 38. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God, Ezek. xxxvi. 28. and xxxvii. 27. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off, *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The LORD *is* my God, Zech. xiii. 7—9. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, Heb. xi. 16.

VER. 18.

Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

[a] *Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.*

[a] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And she* went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10.

VER. 19.

Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

[a] *Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,* [b] *Peace be unto you.*

[a] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you, Luke xxiv. 33—36.

[b] See on chap. xiv. ver. 27.

VER. 20.

Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

[a] *And when he had so said, he shewed unto them* his *hands and his side.* [b] *Then were the disciples glad when they saw the Lord.*

[a] And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, Luke xxiv. 40, 41.

[b] Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20—22.

VER. 21.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.

Then said Jesus to them again, Peace be *unto you:* [a] *as* my *Father hath sent me,* [b] *even so send I you.*

[a] See on chap. viii. ver. 42. clause 3.

[b] See on Matt. xxiii. ver. 34. clause 1.

VER. 22.

Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον·

And when he had said this, he breathed on them, *and saith unto them,* [a] *Receive ye the Holy Ghost:*

[a] See on chap. xiv. ver. 26. clause 2.

VER. 23.

Ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται.

[a] *Whose sower sins ye remit, they are remitted unto them;* and *whose soever* sins *ye retain, they are retained.*

[a] See on Matt. xviii. ver. 18.

VER. 24.

Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

VER. 25.

Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

The other disciples therefore said unto him, We have seen [a] *the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

[a] See on Luke ii. ver. 11. clause 3.

VER. 26.

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

[a] *And after eight days again his disciples were within, and Thomas with them:* then *came Jesus, the doors being shut, and stood in the midst, and said,* [b] *Peace be unto you.*

[a] Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

[b] See on chap. xiv. ver. 27.

VER. 27.

Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δακτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

VER. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου.

And Thomas answered and said unto him, [a] *My Lord and my God.*

[a] See on chap. i. ver. 1. clause 4.

VER. 29.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με, Θωμᾶ, πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

VER. 30.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

[a] *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

[a] And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen, John xxi. 25.

VER. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

[a] *But these are written, that ye might believe* [b]*that Jesus is the Christ,* [c] *the Son of God;* [d] *and that believing ye might* [e] *have life through his name.*

[a] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full, 1 John i. 2—4.

[b] See on Luke iv. ver. 18. clause 2.
[c] See on Matt. xiv. ver. 33. clause 2.
[d] See on Mark xvi. ver. 16. clause 1.
[e] See on chap. vi. ver. 51. clause 5.

CHAP. XXI.—VER 1.

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς Θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως·

After these things Jesus shewed himself again to the disciples [a] *at the sea of Tiberius; and on this wise shewed he* himself.

[a] But after I am risen again, I will go before you into Galilee, Matt. xxvi. 32.

VER. 2.

Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons *of Zebedee, and two other of his disciples.*

VER. 3.

Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον, καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

VER. 4.

Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

VER. 5.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὔ.

Then Jesus saith unto them, * *Children, have ye any meat? They answered him, No.*

* Or, *Sirs.*

VER. 6.

Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

VER. 7.

Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι· Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνὸς) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

Therefore [a] *that disciple whom Jesus loved saith unto Peter,* [b] *It is the Lord. Now when Simon Peter heard that it was the Lord, he girt* his *fisher's coat* unto him, *(for he was naked,) and did cast himself into the sea.*

[a] See on chap. xiii. ver. 23. clause 2.
[b] See on Luke ii. ver. 11. clause 3.

VER. 8.

Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

VER. 9.

Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

VER. 10.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

Jesus saith unto them, Bring of the fish which ye have now caught.

VER. 11.

Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

VER. 12.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

Jesus saith unto them, Come and *dine, And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.*

VER. 13.

Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

VER. 14.

Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

[a] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you, John xx. 19. And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you, 26.

VER. 15.

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου.

So when they had dined, Jesus saith to Simon Peter, Simon, son *of Jonas,* [a] *lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him,* [b] *Feed* [c] *my lambs.*

[a] Peter answered and said unto him, Though all *men* shall be offended

because of thee, *yet* will I never be offended, Matt. xxvi. 33.

[b] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

[c] See on Matt. xviii. ver. 14. clause 3.

VER. 16.

Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ προβατά μου.

He saith to him again [a] *the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.* [b] *He saith unto him, Feed* [c] *my sheep.*

[a] And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72.

[b] See on Acts xx. ver. 28.

[c] See on Matt. xxv. ver. 33. clause 1.

VER. 17.

Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.

He saith unto him [a] *the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him,* [b] *Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

[a] And after a while came *unto him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvii. 73—75.

[b] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee *whither thou wouldest not.*

VER. 19.

Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολούθει μοι.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

VER. 20.

Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;

Then Peter, turning about, seeth [a] *the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?*

[a] See on chap. xiii. ver. 23. clause 2.

VER. 21.

Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί;

Peter seeing him saith to Jesus, Lord, and what shall *this man* do?

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.

Jesus saith unto him, If I will that he tarry till I come, what is that *to thee? follow thou me.*

VER. 23.

Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, [a] *If I will that he tarry till I come, what* is that *to thee?*

[a] For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 27, 28.

VER. 24.

Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

VER. 25.

Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

And there are also many other things which Jesus did, the which, if they should be written every one, [a] *I suppose that even the world itself could not contain the books that should be written. Amen.*

[a] And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight, Numb. xiii. 33. Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel? the land is not able to bear all his words, Amos vii. 10.

END OF ST. JOHN'S GOSPEL.

THE

ACTS OF THE APOSTLES.

[Written A. D. *circa* 63.]

CHAP. I.—VER. 1.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

[a] *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*

[a] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed, Luke i. 1—4.

VER. 2.

Ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.

[a] *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

[a] And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 15—19.

VER. 3.

Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

[a] *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

[a] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, Matt. xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, 16, 17. After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, 14. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took *it*,

and did eat before them, Luke xxiv. 36—43. And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing, John xx. 26, 27. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead, xxi. 12—14. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures: And that he was seen of Cephas, then of the twelve; After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles, 1 Cor. xv. 3—7.

VER. 4.

Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατε μου,

[a] *And,* [*] *being assembled together with* them, *commanded them that they should not depart from Jerusalem, but wait for* [b] *the promise of the Father, which,* saith he, *ye have heard of me.*

[*] Or, *eating together, &c.*

[a] And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it,* and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 42—49.

[b] See on John vii. ver. 39. clause 1.

VER. 5.

Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

[a] *For John truly baptized with water;* [b] *but ye shall be baptized with the Holy Ghost not many days hence.*

[a] See on Matt. iii. ver. 6. clause 1.

[b] See on Matt. iii. ver. 11. clause 3.

VER. 6.

Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;

When they therefore were come together, they asked of him, saying, [a] *Lord, wilt thou at this time restore again the kingdom to Israel?*

[a] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be,* Gen. xlix. 10. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness, Isa. i. 26, 27. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 6, 7. Behold, the days come, saith the LORD, that I will raise unto David a righteous

Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 26. And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, Ezek. xxxvii. 24—28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, Dan. vii. 27. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 4, 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth, Zech. ix. 9, 10. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 21. See also on Luke i. ver. 54.

VER. 7.

Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιρούς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

And he said unto them, [a] *It is not for you to know the times or the seasons, which the Father hath put in his own power.*

[a] See on Matt. xxiv. ver. 36.

VER. 8.

Ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

[a] *But ye shall receive* * *power, after that the Holy Ghost is come upon you:* [b] *and ye shall be witnesses unto me both in Jerusalem, and in all Judæa,* [c] *and in Samaria,* [d] *and unto the uttermost part of the earth.*

* Or, *the power of the Holy Ghost coming upon you.*

[a] And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 1—4. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. And Stephen, full

of faith and power, did great wonders and miracles among the people, vi. 8.

[b] See on Luke xxiv. ver. 48.

[c] Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did, Acts viii. 5, 6. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they *their* hands on them, and they received the Holy Ghost, 14—17. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans, 25.

[d] See on Matt. viii. ver. 11. clause 1.

VER. 9.

Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

[a] *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

[a] So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51.

VER. 10.

Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ·

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

VER. 11.

Οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [a] shall so come in like manner as ye have seen him go into heaven.

[a] See on Matt. xxiv. ver. 30.

VER. 12.

Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ, σαββάτου ἔχον ὁδόν.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

VER. 13.

Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὗ ἦσαν καταμένοντες, ὅ, τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φιλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου.

And when they were come in, [a] they went up into an upper room, where abode both [b] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son *of Alphæus, and Simon Zelotes, and Judas* the brother *of James.*

[a] And he will shew you a large upper room furnished *and* prepared: there make ready for us, Mark xiv. 15.

[b] See on Matt. x. ver. 1—4. clause 1.

VER. 14.

Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναιξὶ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

[a] *These all continued with one accord in prayer and supplication,* [b] *with the women, and* [c] *Mary the mother of Jesus, and with his brethren.*

[a] See on Matt. xviii. ver. 19. clause 1.

[b] See on Matt. xxvii. ver. 56.

[c] See on Matt. xiii. ver. 55.

VER. 15.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·)

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

VER. 16.

Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν·

Men and *brethren, this Scripture must needs have been fulfilled,* [a] *which the Holy Ghost by the mouth of David* [b] *spake before concerning Judas,* [c] *which was guide to them that took Jesus.*

[a] See on Matt. x. ver. 20. clause 1.

[b] See on Matt. xxvi. ver. 23.

[c] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him, Matt. xxvi. 47—50.

VER. 17.

Ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

[a] *For he was numbered with us, and had obtained part of this ministry.*

[a] Simon the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give, Matt. x. 4—8.

VER. 18.

Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

[a] *Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

[a] Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.* And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, Matt. xxvii. 3—8.

VER. 19.

Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ακελδαμὰ, τοῦτεστι, χωρίον αἵματος.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

VER. 20.

Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί· Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

[a] *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:* [b] *and his* * *bishoprick let another take.*

* Or, *office*, or, *charge.*

[a] Let their habitation be desolate; *and* let none dwell in their tents, Psal. lxix. 25.

[b] Let his days be few: *and* let another take his office, Psal. cix. 8.

VER. 21.

Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

VER. 22.

Ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν,

μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.

Beginning from [a] *the baptism of John,* [b] *unto that same day that he was taken up from us, must one be ordained to be* [c] *a witness with us of his resurrection.*

[a] See on Matt. iii. ver. 1. clause 1.
[b] See on ver. 9.
[c] See on Luke xxiv. ver. 48.

VER. 23.

Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

VER. 24.

Καὶ προσευξάμενοι εἶπον· Σὺ Κύριε καρδιογνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω,

And they prayed, and said, [a] *Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 25.

Λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, [a] *that he might go to his own place.*

[a] The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xxvi. 24. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 12.

VER. 26.

Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν· καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

[a] *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

[a] The lot is cast into the lap; but the whole disposing thereof is of the LORD, Prov. xvi. 33.

CHAP. II.—VER. 1.

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶτοαυτό.

And when the day of [a] *Pentecost was fully come,* [b] *they were all with one accord in one place.*

[a] And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end, Exod. xxxiv. 22. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD. Ye shall bring out of your habitations two wave-loaves, of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the first-fruits unto the LORD. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations, Lev. xxiii. 14—21. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which

the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak, and say before the LORD thy God, A Syrian ready to perish *was* my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the LORD God of our fathers, the LORD heard our voice and looked on our affliction, and our labour, and our oppression: And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God, Deut. xxvi. 2—10.

[b] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14.

VER. 2.

Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.

[a] *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

[a] And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, Isa. lxv. 24.

VER. 3.

Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν.

And there appeared unto them cloven tongues [a] *like as of fire, and it sat upon each of them.*

[a] See on Matt. iii. ver. 11. clause 3.

VER. 4.

Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

[a] *And they were all filled with the Holy Ghost,* [b] *and began to speak with other tongues, as the Spirit gave them utterance.*

[a] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, ix. 17. See also on John vii. ver. 39. clause 1.

[b] And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled saying one to another, Behold, are not all these which speak Galileans? ver. 5—7. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, x. 45, 46. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. To another the working of miracles; to another prophecy; to another discerning of spirits; to an-

other divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 10, 11. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe, xiv. 21, 22.

VER. 5.

Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

VER. 6.

Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

Now when this *was noised abroad, *the multitude came together, and were* †*confounded,* [a] *because that every man heard them speak in his own language.*

* Gr. *voice was made.*

† Or, *troubled in mind.*

[a] See on ver. 4. clause 2.

VER. 7.

Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

VER. 8.

Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;

And how hear we every man in our own tongue, wherein we were born?

VER. 9.

Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

VER. 10.

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

VER. 11.

Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Cretes and Arabians, [a] *we do hear them speak in our tongues* [b] *the wonderful works of God.*

[a] See on ver. 4. clause 2.

[b] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4.

VER. 12.

Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι;

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

VER. 13.

Ἕτεροι δὲ χλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσί.

Others mocking said, [a] *These men are full of new wine.*

[a] And be not drunk with wine, wherein is excess; but be filled with the Spirit; Eph. v. 18.

VER. 14.

Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου·

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

VER. 15.

Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.

For these are not drunken, as ye suppose, seeing it is but *the third hour of the day.*

VER. 16.

Ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ.

But this is that which was spoken by the prophet Joel;

VER. 17.

Καὶ ἔσται ἐν ταῖς ἰσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν �ράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.

[a] *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*

[a] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

VER. 18.

Καί γε, ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι·

[a] *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*

[a] And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 29.

VER. 19.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.

[a] *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

[a] And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, Joel ii. 30.

VER. 20.

Ὁ ἥλιος μετασταφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

[a] *The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:*

[a] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come, Joel ii. 31.

VER. 21.

Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

[a] *And it shall come to pass,* that *whosoever shall call on the name of the Lord shall be saved.*

[a] And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 22.

Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς, δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,

Ye men of Israel, hear these words; [a] *Jesus of Nazareth,* [b] *a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*

[a] See on Matt. ii. ver. 23. clause 1.

[b] See on Matt. iv. ver. 23. clause 4. ver. 24. clauses 4—6. and xi. ver. 5. clauses 1—4.

VER. 23.

Τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·

[a] *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken,* [b] *and by wicked hands have crucified and slain:*

[a] See on Matt. xxvi. ver. 24. clause 1.
[b] See on Matt. xvi. ver. 21. clause 1. and xxvii. ver. 35. clause 1.

VER. 24.

Ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

[a] *Whom God hath raised up, having loosed the pains of death:* [b] *because it was not possible that he should be holden of it.*

[a] But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses, Acts iii. 14, 15. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, 26. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, x. 40, 41. Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, xvii. 31. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Gal. i. 1. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Eph. i. 20. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on Matt. xvi. ver. 21. clause 3.

[b] I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. See also on John ii. ver. 19. clause 3.

VER. 25.

Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα μὴ σαλευθῶ.

[a] *For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:*

[a] I have set the LORD always before me: because *he is* at my right hand, I shall not be moved, Psal. xvi. 8.

VER. 26.

Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

[a] *Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope,* Psal. xvi. 9.

[a] Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, Psal. xvi. 9.

VER. 27.

Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[a] *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*

[a] For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 28.

Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

[a] *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

[a] Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 11.

VER. 29.

Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

Men and *brethren*, [*] *let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

[*] Gr. *I may.*

VER. 30.

Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ·

[a] *Therefore being a prophet,* [b] *and knowing that God hath sworn with an oath to him, that with the fruit of his loins,* [c] *according to the flesh,* [d] *he would raise up Christ to sit on his throne;*

[a] Men *and* brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. Now these *be* the last words of David, David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 1, 2. See also on Matt. xxii. ver. 44.

[b] See on Matt. i. ver. 1. clause 2.

[c] Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: Rom. i. 3, 4. See also on John i. ver. 1. clause 3.

[d] See on Matt. ii. ver. 2. clause 1.

VER. 31.

Προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

[a] *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

[a] And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; But he whom God raised again saw no corruption, Acts xiii. 34—37.

VER. 32.

Τοῦτον, τὸν Ἰησοῦν, ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

[a] *This Jesus hath God raised up,* [b] *whereof we all are witnesses.*

[a] See on ver. 24. clause 1.

[b] See on Luke xxiv. ver. 48.

VER. 33.

Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

[a] *Therefore, being by the right hand of God exalted,* [b] *and having received of the Father the promise of the Holy Ghost,* [c] *he hath shed forth this, which ye now see and hear.*

[a] See on Matt. xi. ver. 27. clause 1.

[b] See on John xiv. ver. 16. clause 2.

[c] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 4—6.

VER. 34.

Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς· λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου,

For David is not ascended into the heavens: [a] *but he saith himself, The*

LORD said unto my Lord, Sit thou on my right hand,

[a] See on Matt. xxii. ver. 44.

VER. 35.

Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Until I make thy foes thy footstool.

VER. 36.

Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

Therefore let all the house of Israel know assuredly, [a] *that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

[a] See on Luke iv. ver. 18. clause 2.

VER. 37.

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί;

[a] *Now when they heard* this *they were pricked in their heart, and said unto Peter and to the rest of the apostles,* [b] *Men* and *brethren, what shall we do?*

[a] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me, John xvi. 8, 9.

[b] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 4—6. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30.

VER. 38.

Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος·

Then Peter said unto them, [a] *Repent,* [b] *and be baptized every one of you in the name of Jesus Christ,* [c] *for the remission of sins,* [d] *and ye shall receive the gift of the Holy Ghost.*

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on Matt. iii. ver. 6. clause 1.
[c] See on Matt. vi. ver. 12. clause 1.
[d] See on John vii. ver. 39. clauses 1, 2.

VER. 39.

Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.

[a] *For the promise is unto you, and to your children,* [b] *and to all that are afar off,* [c] even *as many as the Lord our God shall call.*

[a] Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me, Jer. xxxii. 39, 40.

[b] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord:

for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common, xi. 5—9. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, 15—18. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren, xv. 3. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, 7—9. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, Eph. ii. 11—19. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

[c] And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call, Joel ii. 32.

VER. 40.

Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο, καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

And with many other words did he testify and exhort, saying, [a] *Save yourselves from this untoward generation.*

[a] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Matt. xvii. 17. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.

VER. 41.

Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν

λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

Then they that gladly received his word [a] *were baptized: and the same day there were added* unto them *about three thousand souls.*

[a] See on Matt. iii. ver. 6. clause 1.

VER. 42.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

And [a] *they continued stedfastly in the apostles' doctrine and fellowship and* [b] *in breaking of bread,* [c] *and in prayers.*

[a] Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed, John viii. 31.

[b] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, ver. 46. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, xx. 7. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed, 11.

[c] Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another:* and so much the more as ye see the day approaching, Heb. x. 25.

VER. 43.

Ἐγένετο δὲ πάσῃ ψυχῇ φόβος· πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.

[a] *And fear came upon every soul:* [b] *and many wonders and signs were done by the apostles.*

[a] And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it, Jer. xxxiii. 9. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16.

[b] See on Matt. x. ver. 8. clause 1.

VER. 44.

Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά·

[a] *And all that believed were together, and had all things common;*

[a] And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common, Acts iv. 32. And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them,* and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business, vi. 1—3.

VER. 45.

Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε.

[a] *And sold their possessions and goods, and parted them to all* men, *as every man had need.*

[a] Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, Having land, sold *it,* and brought the money, and laid *it* at the apostles' feet, Acts iv. 34—37. But a certain

man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, v. 1—4.

VER. 46.

Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

And they, continuing daily with one accord in the temple, [a] *and breaking bread* * *from house to house, did eat their meat with gladness and singleness of heart,*

* Or, *at home.*

[a] See on ver. 42. clause 2.

VER. 47.

Αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Praising God, and having favour with all the people. [a] *And the Lord added to the church daily such as should be saved.*

[a] And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 48.

CHAP. III.—VER. 1.

Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην.

Now Peter and John went up together into the temple at the hour of prayer, being *the ninth* hour.

VER. 2.

Καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

VER. 3.

Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.

Who, seeing Peter and John about to go into the temple, asked an alms.

VER. 4.

Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς.

And Peter, fastening his eyes upon him, with John, said, Look on us.

VER. 5.

Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

And he gave heed unto them, expecting to receive something of them.

VER. 6.

Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρύσιον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει.

Then Peter said, [a] *Silver and gold have I none:* [b] *but such as I have give I thee:* [c] *In the name of* [d] *Jesus Christ of Nazareth, rise up and walk.*

[a] Provide neither gold, nor silver, nor brass, in your purses, Matt. x. 9.

[b] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8.

[c] And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 7. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately, ix. 34. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 18. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus,

whom Paul preacheth, xix. 13. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 1, 2. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, 19.

[d] See on Matt. ii. ver. 23. clause 1.

VER. 7.

Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.

And he took him by the right hand, and lift him *up: and immediately his feet and ancle-bones received strength.*

VER. 8.

Καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν Θεόν.

And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

VER. 9.

Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν.

And all the people saw him walking and praising God:

VER. 10.

Ἐπεγίνωσκόν τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amasement at that which had happened unto him.

VER. 11.

Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.

And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering.

VER. 12.

Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

VER. 13.

Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.

[a] *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,* [b] *hath glorified his Son Jesus;* [c] *whom ye delivered up,* [d] *and denied him in the presence of Pilate, when he was determined to let* him *go.*

[a] See on Matt. xxii. ver. 32.

[b] See on John vii. ver. 39. clause 3.

[c] See on Matt. xxvii. ver. 2.

[d] See on Matt. xxvii. ver. 20.

VER. 14.

Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν.

But ye denied [a] *the holy One and* [b] *the Just,* [c] *and desired a murderer to be granted unto you;*

[a] See on Mark i. ver. 24. clause 2.

[b] Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, Acts vii. 52. And he said, The God of our Fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. Ye have condemned *and* killed the just; *and* he doth not resist you, James v. 6. For Christ also

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[c] See on Matt. xxvii. ver. 20.

VER. 15.

Τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.

And killed [a] *the* * *Prince of life,* [b] *whom God hath raised from the dead;* [c] *whereof we are witnesses.*

* Or, *author.*

[a] See on John i. ver. 4. clause 1.
[b] See on chap. ii. ver. 24.
[c] See on Luke xxiv. ver. 48.

VER. 16.

Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

And his name, [a] *through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

[a] See on Matt. xv. ver. 28. clause 2.

VER. 17.

Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·

[a] *And now, brethren, I wot that through ignorance ye did* it, *as* did *also your rulers.*

[a] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him,* xiii. 27. See also on John i. ver. 10. clause 3.

VER. 18.

Ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω.

[a] *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

[a] See on Luke xxiv. ver. 44.

VER. 19.

Μετανόησατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,

[a] *Repent ye therefore,* [b] *and be converted,* [c] *that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. xviii. ver. 3. clause 2.
[c] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 20.

Καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν·

[a] *And he shall send Jesus Christ, which before was preached unto you:*

[a] Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, ver. 26.

VER. 21.

Ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

Whom the heaven must receive until [a] *the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

[a] See on Matt. xvi. ver. 27. clauses 1. 3.

VER. 22.

Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν· Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

[a] *For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 23.

Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

And it shall come to pass, that *every soul, which will not hear that Prophet shall be destroyed from among the people.*

VER. 24.

Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

[a] *Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.*

[a] See on Matt. xi. ver. 3.

VER. 25.

Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

Ye are the children of the prophets, and of [a] *the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 26.

Ὑμῖν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

[a] *Unto you first,* [b] *God, having raised up his Son Jesus,* [c] *sent him to bless you,* [d] *in turning away every one of you from his iniquities.*

[a] See on Matt. x. ver. 6. clause 1.

[b] See on chap. ii. ver. 24. clause 1.

[c] *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him, Psal. lxvii. 6, 7. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

[d] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, Isa. lix. 20. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. See also on Matt. i. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ, καὶ οἱ Σαδδουκαῖοι,

And as they spake unto the people, [a] *the Priests, and the captain of the temple, and the* [b] *Sadducees, came upon them,*

[a] See on Matt. ii. ver. 4. clause 1.

[b] See on Matt. iii. ver. 7. clause 1.

VER. 2.

Διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν.

[a] *Being grieved that they taught the people,* [b] *and preached through Jesus the resurrection from the dead.*

[a] See on Matt. xxiii. ver. 13.

[b] See on Matt. xxii. ver. 30. clause 1.

VER. 3.

Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.

[a] *And they laid hands on them, and put* them *in hold unto the next day: for it was now even-tide.*

[a] See on Matt. x. ver. 17, 18.

VER. 4.

Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον, ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

VER. 5.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς Ἄρχοντας καὶ Πρεσβυτέρους καὶ Γραμματεῖς εἰς Ἰερουσαλήμ,

And it came to pass on the morrow, that their rulers and elders, and scribes,

VER. 6.

Καὶ Ἄνναν τὸν Ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.

[a] *And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest were gathered together at Jerusalem.*

[a] See on Luke xxii. ver. 54.

VER. 7.

Καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

[a] *And when they had set them in the midst, they asked,* [b] *By what power,* [c] *or by what name, have ye done this?*

[a] See on Matt. x. ver. 17. clause 2. and ver. 18. clause 1.

[b] See on Matt. xxi. ver. 23.

[c] See on chap. iii. ver. 6. clause 3.

VER. 8.

Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ, καὶ Πρεσβύτεροι τοῦ Ἰσραήλ,

Then Peter, [a] *filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*

[a] See on Matt. x. ver. 19, and 20. clause 1.

VER. 9.

Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται·

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

VER. 10.

Γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.

Be it known unto you all, and to all the people of Israel, [a] *that by the name* [b] *of Jesus Christ of Nazareth,* [c] *whom ye crucified,* [d] *whom God raised from the dead, even by him doth this man stand here before you whole.*

[a] See on chap. iii. ver. 6. clause 3.

[b] See on Matt. ii. ver. 23. clause 1.

[c] See on Matt. xxvii. ver. 35. clause 1.

[d] See on chap. ii. ver. 24. clause 1.

VER. 11.

Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

[a] *This is the stone which was set at nought of you builders, which is become the head of the corner.*

[a] See on Matt. xxi. ver. 42.

VER. 12.

Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

[a] *Neither is there salvation in any other:* [b] *for there is none other name under heaven given among men whereby we must be saved.*

[a] For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: *and* he that hath not the Son of God, hath not life, 1 John v. 11, 12. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

[b] See on Matt. i. ver. 21. clause 3.

VER. 13.

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

[a] *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men,* [b] *they marvelled; and they took knowledge of them, that they had been with Jesus.*

[a] See on Matt. x. ver. 19, and 20. clause 1.

[b] See on Luke xxi. ver. 15. clause 2.

VER. 14.

Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

And beholding the man which was healed standing with them, they could say nothing against it.

VER. 15.

Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους.

But when they had commanded them to go aside out of the council, they conferred among themselves,

VER. 16.

Λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονι δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι·

Saying, [a]*What shall we do to these men? for that indeed a notable miracle hath been done by them* is *manifest to all them that dwell in Jerusalem; and we cannot deny* it.

[a] Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the Romans shall come, and take away both our place and nation, John xi. 47, 48.

VER. 17.

Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

[a] *But that it spread no further among the people,* [b] *let us straitly threaten them, that they speak henceforth to no man in this name.*

[a] See on Matt. xxiii. ver. 13.

[b] Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever! That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 8—11. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not, Amos ii. 12.

VER. 18.

Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

VER. 19.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· Εἰ δικαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.

[a] *But Peter and John answered and said unto them,* [b] *Whether it be right in the sight of God* [c] *to hearken unto you more than unto God, judge ye.*

[a] See on Matt. x. ver 28. clause 1.

[b] Commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10.

[c] See on chap. v. ver. 29.

VER. 20.

Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.

[a] *For we cannot but speak* [b] *the things which we have seen and heard.*

[a] For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me, 1 Cor. ix. 16, 17. See also on Matt. x. ver. 5. clause 1.

[b] See on Luke xxiv. ver. 48.

VER. 21.

Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ, πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι.

So when they had further threatened them, they let them go, finding nothing how they might punish them, [a] *because of the people:* [b] *for all* men *glorified God for that which was done.*

[a] See on Matt. xiv. ver. 5. clause 1.

[b] See on Matt. ix. ver. 8.

VER. 22.

Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

For the man was above forty years old on whom this miracle of healing was shewed.

VER. 23.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι εἶπον.

And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.

VER. 24.

Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴ πρὸς τὸν Θεὸν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And when they heard that, they lift up their voice to God with one accord, and said, [a] *Lord, thou* art *God, which hast made heaven and earth, and the sea, and all that in them is;*

[a] And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only, 19. Thou, *even* thou, *art* LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God; Which made heaven and earth, the sea, and all that therein *is;* which keepeth truth for ever, Psal. cxlvi. 5, 6. I, *even* I, *am* he that conformeth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, Isa. li. 12, 13. But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 10—12. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying, Ah, Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee, xxxii. 16, 17.

VER. 25.

Ὁ διὰ στόματος Δαβὶδ παιδός σου εἰπών· Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

[a] *Who by the mouth of thy servant, David* [b] *hast said,* [c] *Why did the heathen rage, and the people imagine vain things?*

[a] See on chap. ii. ver. 30. clause 1.

[b] See on Matt. x. ver. 20. clause 1.

[c] Why do the heathen rage, and the people imagine a vain thing? Psal. ii. 1.

VER. 26.

Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

[a] *The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.*

[a] The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his Anointed, *saying,* Psal. ii. 2.

VER. 27.

Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι, καὶ λαοῖς Ἰσραὴλ,

For of a truth against thy [a] *holy child Jesus,* [b] *whom thou hast anointed, both* [c] *Herod and* [d] *Pontius Pilate with the Gentiles* [e] *and the people of Israel were gathered together.*

[a] See on Mark i. ver. 24. clause 2.

[b] See on Luke iv. ver. 18. clause 2.

[c] When Herod the king had heard *these things* he was troubled, and all Jerusalem with him. And when he had gathered all the|Chief Priests and scribes of the people together, he demanded of them where Christ should be born, Matt. ii. 3, 4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, 16. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee, Luke xiii. 31. And Herod with his men of war set him at nought, and

mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate, xxiii. 11.

[d] And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, 26.

[e] See on Matt. xxvii. ver. 20.

VER. 28.

Ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι.

For to do [a] *whatsoever thy hand and thy counsel* [b] *determined before to be done.*

[a] See on Matt. xxvi. ver. 24. clause 1.

[b] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Psal. lxxvi. 10. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 29.

Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου,

[a] *And now, Lord, behold their threatenings:* [b] *and grant unto thy servants, that with all boldness they may speak thy word,*

[a] Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the word of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only, Isa. xxxvii. 17—20.

[b] Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, Acts xiv. 3. And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God, xix. 8. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 18—20. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 14. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, 1 Thess. ii. 2. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 7, 8. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, iv. 16, 17.

VER. 30.

Ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

By stretching forth thine hand to heal; [a] *and that signs and wonders may be done by the name of thy* [b] *holy child Jesus.*

[a] See on Matt. x. ver. 8. clause 1.

[b] See on Mark i. ver. 24. clause 2.

VER. 31.

Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.

And when they had prayed, the place was shaken where they were assembled together, [a] *and they were all filled with the Holy Ghost,* [b] *and they spake the word of God with boldness.*

[a] See on ver. 29.

[b] See on chap. iii. ver. 29. clause 2.

VER. 32.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

[a] *And the multitude of them that believed were of one heart and of one soul:* [b] *neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

[a] See on John xvii. ver. 11. clause 6. and Mark ix. ver. 50. clause 3.

[b] And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all *men*, as every man had need, Acts ii. 44, 45.

VER. 33.

Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

[a] *And with great power gave the apostles witness of the resurrectim of the Lord Jesus: and great grace was upon them all.*

[a] See on Luke xxiv. ver. 48.

VER. 34.

Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,

[a] *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,*

[a] See on chap. ii. ver. 44, 45.

VER. 35.

Καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν.

And laid them *down at the apostles' feet: and distribution was made unto every man according as he had need.*

VER. 36.

Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὅ ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως,) Λευίτης, Κύπριος τῷ γένει,

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

VER. 37.

Ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

[a] *Having land, sold it, and brought the money, and laid it at the apostles' feet.*

[a] See on chap. ii. ver. 44, 45.

CHAP. V.—VER. 1.

Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα·

But a certain man named Ananias, with Sapphira his wife, sold a possession,

VER. 2.

Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

And kept back part *of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.*

VER. 3.

Εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

But Peter said, Ananias, [a] *why hath Satan filled thine heart* * *to lie* [b] *to the Holy Ghost, and to keep back* part *of the price of the land?*

* Or, *to deceive.*

[a] See on John viii. ver. 44. clause 5.

[b] He therefore that despised, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thess. iv. 8.

VER. 4.

Οὐχὶ μένον, σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? [a] Thou hast not lied unto men, but unto God.

[a] That which is born of the Spirit is spirit, John iii. 6. *Compared with*—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith, 1 John v. 4. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. *Compared with*—And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. *Compared with*—So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, Acts xiii. 4. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. *Compared with*—Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, ver. 28, 29. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16. *Compared with*—For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. *Compared with*—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17. *Compared with*—What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture, Psal. c. 3. *Compared with*—The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii. 4. Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xliv. 24. For every house is builded by some *man*, but he that built all things *is* God, Heb. iii. 4. *Compared with*—By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth, Psal. xxxiii. 6. The Father raiseth up the dead, and quickeneth *them*, John v. 21. *Compared with*—It is the Spirit that quickeneth, vi. 63. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlviii. 17. *Compared with*—For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. And there are diversities of operations; but it is the same God which worketh all in all, 1 Cor. xii. 6. *Compared with*—But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, ver. 11.

VER. 5.

Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

VER. 6.

Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

And the young men arose, wound him up, and carried him *out, and buried* him.

VER. 7.

Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονὸς, εἰσῆλθεν.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

VER. 8.

Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπε· Ναί, τοσούτου.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

VER. 9.

Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.

Then Peter said unto her, How is it that ye have agreed together to tempt [a] *the Spirit of the Lord? Behold, the feet of them which have buried thy husband* are *at the door, and shall carry thee out.*

[a] See on ver. 4.

VER. 10.

Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her *forth, buried* her *by her husband.*

VER. 11.

Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And great fear came upon all the church, and upon as many as heard these things.

VER. 12.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος.

[a] *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.*

[a] See on Matt. x. ver. 8. clause 1.

VER. 13.

Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός.

And of the rest durst no man join himself to them: but the people magnified them.

VER. 14.

Μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·

And believers were the more added to the Lord, multitudes both of men and women;)

VER. 15.

Ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπίσκιάσῃ τινὶ αὐτῶν.

Insomuch that they brought forth the sick [a] *into the streets, and laid* them *on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.*

[a] Or, *in every street.*

VER. 16.

Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.

There came also a multitude out *of the cities round about unto Jerusalem, bringing sick folks, and* [a] *them which were vexed with unclean spirits:* [b] *and they were healed every one.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. x. ver. 8. clause 1.

VER. 17.

Ἀναστὰς δὲ ὁ Ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου·

Then [a] *the High Priest rose up, and all they that were with him, (which is* [b] *the sect of the Sadducees,) and were filled with* [a] *indignation.*

[a] Or, *envy.*

[a] See on Matt. ii. ver. 4. clause 2.
[b] See on Matt. iii. ver. 7. clause 1.

VER. 18.

Καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

[a] *And laid their hands on the apostles, and put them in the common prison.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 19.

Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς· ἐξαγαγών τε αὐτοὺς εἶπε·

[a] *But the angel of the Lord by night opened the prison doors, and brought them forth, and said,*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 20.

Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Go, stand and speak in the temple to the people all the words of this life.

VER. 21.

Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ Ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον, καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.

And when they heard that, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

VER. 22.

Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,

But when the officers came, and found them not in the prison, they returned and told.

VER. 23.

Λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἐξω ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὕρομεν.

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

VER. 24.

Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.

Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow.

VER. 25.

Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς, λέγων· Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

VER. 26.

Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαὸν ἵνα μὴ λιθασθῶσιν.

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

VER. 27.

Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ Ἀρχιερεὺς,

And when they had brought them, [a] *they set* them *before the council: and the High Priest asked them,*

[a] See on Matt. x. ver. 17. clause 2.

VER. 28.

Λέγων· Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

Saying, [a] *Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring* [b] *this man's blood upon us.*

[a] So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done, Acts iv. 21.

[b] See on Matt. xxvii. ver. 25.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.

Then Peter and the other *apostles answered and said,* [a] *We ought to obey God rather than men.*

[a] But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. And Micaiah said, *As* the LORD

liveth, what the LORD saith unto me, that will I speak, 1 Kings xxii. 14. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 6—11. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxii. 21. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible, Heb. xi. 24—27. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus, Rev. xiv. 9—12.

VER. 30.

Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.

[a] *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

[a] See on chap. ii. ver. 24. clause 1.

VER. 31.

Τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν ἁμαρτιῶν.

[a] *Him hath God exalted with his right hand* to be [b] *a Prince and* [c] *a Saviour,* [d] *for to give* [c] *repentance to Israel,* [f] *and forgiveness of sins.*

[a] See on Matt. xi. ver. 27. clause 1.

[b] For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever, Ezek. xxxvii. 25. From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, Dan. ix. 25. And from Jesus Christ, *who is* the faithful witness, *and* the first-be-

gotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 3.

[c] See on Matt. i. ver. 21. clause 3.

[d] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the LORD;) But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 31—33. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, Ezek. xxxvi. 25—27. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born, Zech. xii. 10. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

[e] See on Matt. iii. ver. 2. clause 1.

[f] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 32.

Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

[a] *And we are his witnesses of these things;* [b] *and* so *is also the Holy Ghost,* [c] *whom God hath given to them that obey him.*

[a] See on Luke xxiv. ver. 48.

[b] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. See also on John xv. ver. 26.

[c] See on John vii. ver. 39. clause 1.

VER. 33.

Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.

When they heard that, *they were cut* to the heart, [a] *and took counsel to slay them.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 34.

Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιὴλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσον ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι·

Then stood there up one in the council, [a] *a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 35.

Εἶπέ τε πρὸς αὐτοὺς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

VER. 36.

Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσε-

κολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν.

For before these days [a] *rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as* * *obeyed him, were scattered, and brought to nought.*

* Or, *believed.*

[a] See on Matt. xxiv. ver. 24. clause 1.

VER. 37.

Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν.

After this man rose up Judas of Galilee [a] *in the days of the taxing, and drew away much people after him: he also perished; and all,* even *as many as obeyed him, were dispersed.*

[c] See on Luke ii. ver. 1. clause 1.

VER. 38.

Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

And now I say unto you, Refrain from these men, and let them alone: [a] *for if this counsel or this work be of men, it will come to nought:*

[a] *There is* no wisdom nor understanding nor counsel against the LORD, Prov. xxi. 30. Who *is he that* saith, and *it* cometh to pass, *when the* LORD commandeth *it* not? Lam. iii. 37. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 39.

Εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ Θεομάχοι εὑρεθῆτε.

[a] *But if it be of God, ye cannot overthrow it;* [b] *lest haply ye be found even to fight against God.*

[a] When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only, Job xxxiv. 29. Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it? Isa. xliii. 13. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers, xliv. 25, 26. Remember the former things of old; for I *am* God, and *there is* none else; *I am* God, and *there is* none like me; Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, xlvi. 9, 10. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18.

[b] Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 40.

Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

And to him they agreed: [a] *and when they had called the apostles, and beaten* them, *they commanded that they should not speak in the name of Jesus, and let them go.*

[a] See on Matt. x. ver. 17. clause 3.

VER. 41.

Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι,

And they departed from the presence of the council, [a] *rejoicing that they were counted worthy to suffer shame for his name.*

[b] See on Matt. v. ver. 12. clause 1.

VER. 42.

Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.—VER. 1.

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, [a] *because their widows were neglected* [b] *in the daily ministration.*

[a] Let not a widow be taken into the number under threescore years old, having been the wife of one man, 1 Tim. v. 9. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed, 16.

[b] See on chap. ii. ver. 44, 45.

VER. 2.

Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.

Then the twelve called the multitude of the disciples unto them, *and said,* [a] *It is not reason that we should leave the word of God, and serve tables.*

[a] No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4.

VER. 3.

Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

Wherefore, brethren, look ye out among you seven men of honest report, [a] *full of the Holy Ghost and wisdom,* [b] *whom we may appoint over this business.*

[a] See on chap. ii. ver. 4. clause 1.

[b] See on ver. 6.

VER. 4.

Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

But we will give ourselves continually to prayer, and to the ministry of the word.

VER. 5.

Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα·

And the saying pleased [a] *the whole multitude: and they chose Stephen, a man* [b] *full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:*

[a] Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely,* Judas surnamed Barsabas, and Silas, chief men among the brethren, Acts xv. 22.

[b] See on chap. ii. ver. 4. clause 1.

VER. 6.

Οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Whom they set before the apostles: [a] *and when they had prayed, they laid* their *hands on them.*

[a] And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, Acts ix. 17. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, xiii. 3. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, v. 22. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands, 2 Tim. i. 6.

VER. 7.

Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα· πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

[a] *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests* [b] *were obedient to the faith.*

[a] But the word of God grew and multiplied, Acts xii. 24. So mightily grew the word of God, and prevailed, xix. 20. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 5, 6.

[b] By whom we have received grace and apostleship for obedience to the faith among all nations, for his name, Rom. i. 5. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 8.

Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

And [a] *Stephen, full of faith and power, did great wonders* [b] *and miracles among the people.*

[a] See on Matt. xvii. ver. 20.

[b] See on Matt. x. ver. 8. clause 1.

VER. 9.

Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ.

Then there arose certain of the synagogue, which is called the synagogue *of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.*

VER. 10.

Καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

[a] *And they were not able to resist the wisdom and the spirit by which he spake.*

[a] See on Matt. x. ver. 19.

VER. 11.

Τότε ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.

[a] *Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and* against *God.*

[a] And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove, Acts xxv. 7. Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; *yet* found they none. At last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 59—61. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day, xxviii. 12—15.

VER. 12.

Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς· καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,

[a] *And they stirred up the people, and the elders, and the scribes, and came upon* him, *and caught* him, *and brought* him *to the council,*

[a] See on Matt. x. ver. 17. clause 2. and 18. clause 1.

VER. 13.

Ἔστησάν τε μάρτυρας ψευδεῖς, λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα

βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου.

[a] *And set up false witnesses, which said; This man ceaseth not to speak blasphemous words against this holy place and the law:*

[a] See on ver. 11.

VER. 14.

Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

For we have heard him say, that this [a] *Jesus of Nazareth shall destroy this place,* [b] *and shall change the* * *customs which Moses delivered us.*

* Or, *rites.*

[a] See on Matt. xxiv. ver. 2.

[b] And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name, Isa. lxv. 15. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim, Hos. iii. 4. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, John iv. 21. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master, 23—25. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof: For the law made nothing perfect; but the bringing in of a better hope *did*; by the which we draw nigh unto God, Heb. vii. 11—19. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away, viii. 6—13. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience: *Which stood* only in meats and drinks, and

divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, xii. 26, 27.

VER. 15.

Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

And all that sat in council, looking steadfastly on him, [a] *saw his face as it had been the face of an angel.*

[a] See on Matt. xvii. ver. 2. clause 1.

CHAP. VII.—VER. 1.

Εἶπε δὲ ὁ Ἀρχιερεύς· Εἰ ἄρα ταῦτα οὕτως ἔχει;

Then said the High Priest, Are these things so?

VER. 2.

Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε· Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,

And he said, Men, brethren, and fathers, hearken; [a] *The God of glory* [b] *appeared unto our father Abraham,* [c] *when he was in Mesopotamia, before he dwelt in* [d] *Charran,*

[a] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The LORD of hosts, he *is* the King of glory. Selah, Psal. xxiv. 7—10. The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters, xxix. 3. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 2, 3.

[b] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, Gen. xii. 1.

[c] And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3.

[d] And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there, Gen. xi. 31.

VER. 3.

Καὶ εἶπε πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.

[a] *And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew you.*

[b] See on ver. 2. clause 2.

VER. 4.

Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησαν ἐν Χαρράν. Κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.

[a] *Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence,* [b] *when his father was dead,* [c] *he removed him into this land, wherein ye now dwell.*

[a] See on ver. 2. clause 4.

[b] And the days of Terah were two hundred and five years: and Terah died in Haran, Gen. xi. 32.

[c] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance, that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came, Gen. xii. 4, 5.

VER. 5.

Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.

[a] *And he gave him none inheritance in it, no, not* so much as *to set his foot on:* [b] *yet he promised that he would give it to him for a possession, and to his seed after him,* [c] *when* as yet *he had no child.*

[a] And Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight, Gen. xxiii. 2—4. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, Heb. xi. 8, 9.

[b] And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him, Gen. xii. 7. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever, xiii. 14, 15. In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, xv. 18. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, xvii. 8. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father, xxvi. 2, 3. And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I

will not leave thee, until I have done *that* which I have spoken to thee of, xxviii. 13—15. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD, Exod. vi. 8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations: Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were *but* a few men in number; yea, very few, and strangers in it, Psal. cv. 8—12.

[c] And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed: and, lo, one born in my house is mine heir, Gen. xv. 2, 3.

VER. 6.

Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια.

And God spake on this wise, [a] *That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.*

[a] And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13.

VER. 7.

Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

[a] *And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.*

[a] And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance, Gen. xv. 14. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full, 16.

VER. 8.

Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας.

[a] *And he gave him the covenant of circumcision:* [b] *and so* Abraham *begat Isaac,* [c] *and circumcised him the eighth day; and* [d] *Isaac* begat *Jacob;* [e] *and Jacob* begat *the twelve patriarchs.*

[a] And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant, Gen. xvii. 9—14. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man, John vii. 22. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

[b] See on Matt. i. ver. 2. clause 1.

[c] And Abraham circumcised his son Isaac, being eight days old, as God had commanded him, Gen. xxi. 4.

[d] See on Matt. ii. ver. 2. clause 2.

[e] See on Matt. ii. ver. 2. clause 3.

VER. 9.

Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ, ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ,

[a] *And the patriarchs moved with envy, sold Joseph into Egypt;* [b] *but God was with him.*

[a] Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying, Gen. xxxvii. 3—11. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours, that *was* on him: And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh: And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt, 17—28.

[b] And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand, Gen. xxxix. 1—3. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him; and *that* which he did, the LORD made *it* to prosper, 21—23. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*? And Pharaoh

said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*, xli. 38, 39. Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall. The archers have sorely grieved him, and shot *at him*, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the Shepherd, the stone of Israel:) xlix. 22—24.

VER. 10.

Καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.

[a] *And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.*

[a] And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt, Gen. xli. 37—44. And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land, xlii. 6. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh, xliv. 18. He sent a man before them, *even* Joseph, *who* was sold for a servant; Whose feet they hurt with fetters: he was laid in iron; Until the time that his word came; the word of the LORD tried him. The king sent and loosed him; *even* the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance. To bind his princes at his pleasure, and teach his senators wisdom, Psal. cv. 17—22.

VER. 11.

Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν, καὶ θλῖψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.

[a] *Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.*

[a] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn:* because that the famine was *so* sore in all lands, Gen. xli. 54—57. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest, xlv. 5—7. And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine, xlvii. 13. Moreover, he called for a famine upon the land: he brake the whole staff of bread, Psal. cv. 16.

VER. 12.

Ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον.

[a] *But when Jacob heard that there was corn in Egypt, he sent out our fathers first.*

[a] Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. And Joseph's ten brethren went down to buy corn in Egypt, Gen. xlii. 1—3.

VER. 13.

Καὶ ἐν τῷ δευτέρῳ, ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.

[a] *And at the second* time *Joseph was made known to his brethren;* [b] *and Joseph's kindred was made known unto Pharaoh.*

[a] Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence, Gen. xlv. 1—3.

[b] And the fame thereof was heard in Pharaoh's house, saying, Joseph's bretbren are come: And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land, Gen. xlv. 16—18.

VER. 14.

Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἑβδομηκοντα-πέντε.

[a] *Then sent Joseph, and called his father Jacob to* him, *and all his kindred, threescore and fifteen souls.*

[a] Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast, Gen. xlv. 9—11. Now thou art commanded, this do ye; Take your waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff: for the good of all the land of Egypt *is* yours. And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way, 19—21.

VER. 15.

Κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς, καὶ οἱ πατέρες ἡμῶν.

[a] *So Jacob went down into Egypt,* [b] *and died, he, and our fathers,*

[a] And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt, Gen. xlvi. 5—7.

[b] And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people, Gen. xlix. 33.

VER. 16.

Καὶ μετετέθησαν εἰς Συχέμ· καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ.

[a] *And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of* Emmor the father *of Sychem.*

[8] And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan. And his sons did unto him according as he commanded them; For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre, Gen. l. 7—13.

VER. 17.

Καθὼς δὲ ἤγγισεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραάμ, ηὐξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

But when the time of the promise drew nigh, which God had sworn to Abraham, [9] *the people grew and multiplied in Egypt,*

[9] And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them, Exod. i. 7.

VER. 18.

Ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

[9] *Till another king arose, which knew not Joseph.*

[9] Now there arose up a new king over Egypt, which knew not Joseph, Exod. i. 8.

VER. 19.

Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

[9] *The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.*

[9] And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. And the king of Egypt spake to the Hebrew midwives: (of which the name of one *was* Shiprah, and the name of the other Puah;) And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live, Exod. i. 9—16.

VER. 20.

Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

[9] *In which time Moses was born, and was* * *exceeding fair, and nourished up in his father's house three months:*

* Or, *fair to God.*

[9] And there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived and bare a son: and when she saw him that he *was a* goodly *child*, she hid him three months, Exod. ii. 1, 2. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was*

a proper child; and they were not afraid of the king's commandment, Heb. xi. 23.

VER. 21.

Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

[a] *And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.*

[a] And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water, Exod. ii. 3—10. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, Heb. xi. 24.

VER. 22.

Καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

VER. 23.

Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

VER. 24.

Καὶ ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον·

[a] *And seeing one* of them *suffer wrong, he defended* him, *and avenged him that was oppressed, and smote the Egyptian:*

[a] And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and, when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand, Exod. ii. 11, 12.

VER. 25.

Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

VER. 26.

Τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπών· Ἄνδρες ἀδελφοί ἐστε ὑμεῖς· ἵνατί ἀδικεῖτε ἀλλήλους;

[a] *And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?*

[a] And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13.

VER. 27.

Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;

[a] *But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?*

[a] And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii 14.

VER. 28.

Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;

Wilt thou kill me, as thou diddest the Egyptian yesterday?

VER. 29.

Ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.

[a] *Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.*

[a] Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, Exod. ii. 15. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare *him* a son, and he called his name Gershom; for he said, I have been a stranger in a strange land, 21, 22.

VER. 30.

Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

And when forty years were expired, [a] *there appeared to him in the wilderness of Mount Sina* [b] *an angel of the Lord, in a flame of fire in a bush.*

[a] Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed, Exod. iii. 1, 2.

[b] See on ver. 35. clause 2.

VER. 31.

Ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν·

[a] *When Moses saw* it, *he wondered at the sight: and as he drew near to behold* it, *the voice of the Lord came unto him,*

[a] And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I, Exod. iii. 3, 4.

VER. 32.

Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι.

[a] Saying, *I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

[a] Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6.

VER. 33.

Εἶπε δὲ αὐτῷ ὁ Κύριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν.

[a] *Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.*

[a] And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground, Exod. iii. 5.

VER. 34.

Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

[a] *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*

[a] And the Lord said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring

them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt, Exod. iii. 7—10.

VER. 35.

Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

[a] *This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send* to be *a ruler and a deliverer* [b] *by the hand of the angel which appeared to him in the bush.*

[a] See on ver. 27.

[b] And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand *will* be against every man; and every man's hand against him: and he shall dwell in the presence of all his brethren. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Gen xvi. 7—13. And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 15—18. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth, xlviii. 15, 16. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, Exod. xxiii. 20, 21. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him *in* Beth-el, and there he spake with us; Even the LORD God of hosts; The LORD *is* his memorial, Hos. xii. 3—5.

VER. 36.

Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα.

[a] *He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea,* [b] *and in the wilderness forty years.*

[a] See Exod. vii.—xiv.

[b] See Exod. xv.—Josh. iii. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking

the Most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel. Because they believed not in God, and trusted not in his salvation; Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, And he let *it* fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God: And they remembered that God *was* their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they stedfast in his covenant. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath: For he remembered that they *were but* flesh: a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, *and* grieve him in the desert! Yea, they turned back, and tempted God, and limited the Holy One of Israel. They remembered not his hand, *nor* the day when he delivered them from the enemy, Psal. lxxviii. 13—42. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, 52—55. And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, *and* Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgat God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, *and* terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy *them*. Yea, they despised the pleasant land; they believed not his word; But murmured in their tents, *and* hearkened not unto the voice of the LORD: Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked *him* to anger with their inventions; and the plague brake in upon them. Then stood up Phinehas,

and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips, cvi. 11—33.

VER. 37.

Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ· Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.

[a] *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, * like unto me; him shall ye hear.*

* Or, *as myself.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 38.

Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα, δοῦναι ἡμῖν·

This is he, that was in the church in the wilderness [a] with the angel which spake to him in the mount Sina, and with our fathers: [b] who received [c] the lively oracles to give unto us:

[a] See on ver. 35. clause 2.

[b] Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. See also on John i. ver. 17. clause 1.

[c] What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth, 1 Pet. iv. 11.

VER. 39.

ὯΙ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,

[a] *To whom our fathers would not obey but thrust* him *from them,* [b] *and in their hearts turned back again into Egypt,*

[a] But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, Neh. ix. 16, 17. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them, Ezek. xx. 13.

[b] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness, Exod. xiv. 11, 12. And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3. And the mixed multitude that *was* among them fell a lusting: and the children of Isrnel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes, Numb. xi. 4—6. And all the children of Israel murmured against Moses and against Aaron:

and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt, xiv. 2—4. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread, xxi. 5.

VER. 40.

Εἰπόντες τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.

[a] *Saying unto Aaron, Make us gods to go before us: for* as for *this* Moses, *which brought us out of the land of Egypt, we wot not what is become of him.*

[a] And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him, Exod. xxxii. 1.

VER. 41.

Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

[a] *And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.*

[a] And Aaron said unto them, Break off the golden ear-rings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 2—8.

VER. 42.

Ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;

[a] *Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,* [b] *O ye house of Israel, have ye offered to me slain beasts and sacrifices* by the space *of forty years in the wilderness?*

[a] But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels, Psal. lxxxi. 11, 12.

[b] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Amos v. 25.

VER. 43.

Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Yea, [a] *ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them:* [b] *and I will carry you away beyond Babylon.*

[a] And thou shalt not let any of thy seed pass through *the fire* to Molech,

neither shalt thou profane the name of thy God: I *am* the LORD, Lev. xviii. 24.

[b] See on Matt. i. ver. 11. clause 2.

VER. 44.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει.

[a] *Our fathers had the tabernacle of witness in the wilderness,* [b] *as he had appointed,* * *speaking unto Moses, that he should make it according to the fashion that he had seen.*

* Or, *who spake.*

[a] And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them, Numb. vii. 1. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning, ix. 15. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that, on the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, xvii. 7, 8. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them, Josh. xviii. 1.

[b] And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it,* Exod. xxv. 8, 9. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30.

VER. 45.

Ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἐξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ·

[a] *Which also our fathers* * *that came after brought in with Jesus into the possession of the Gentiles,* [b] *whom God drave out before the face of our fathers, unto the days of David;*

* Or, *having received.*

[a] And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people

were passed clean over Jordan, Josh. iii. 8—17.

[b]So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war, Josh. xi. 23. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, Psal. lxxviii. 55.

VER. 46.

Ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ.

[a]*Who found favour before God,* [b]*and desired to find a tabernacle for the God of Jacob.*

[a]And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up and went to Ramah, 13.

[b]And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies, That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee, 2 Sam. vii. 1—3. And it was in the heart of David my father to build an house for the name of the LORD God of Israel. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 17, 18. LORD, remember David, *and* all his afflictions; How he sware unto the LORD, *and* vowed unto the mighty *God* of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, *or* slumber to mine eyelids, Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob, Psal. cxxxii. 1—5.

VER. 47.

Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.

[a]*But Solomon built him an house.*

[a]And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablisb the throne of his kingdom for ever, 2 Sam. vii. 12, 13. *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it, 1 Kings vi. 12—14.

VER. 48.

Ἀλλ' οὐχ ὁ Ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει·

Howbeit [a]*the most High dwelleth not in temples made with hands; as saith the prophet,*

[a]God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded, 1 Kings viii. 27.

VER. 49.

Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἢ τίς τόπος τῆς κατα-παύσεώς μου;

[a]*Heaven* is *my throne, and earth* is *my footstool: what house will ye build me? saith the Lord: or what* is *the place of my rest?*

[a]Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? Isa. lxvi. 1.

VER. 50.

Οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;

[a] *Hath not my hand made all these things?*

[a] For all those *things* hath mine hand made, and all those *things* have been, saith the LORD, Isa. lxvi. 2.

VER. 51.

Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.

Ye stiffnecked and uncircumcised in heart and ears, [a] *ye do always resist the Holy Ghost: as your fathers* did, *so* do *ye.*

[a] But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 10. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30. Quench not the Spirit, 1 Thess. v. 19.

VER. 52.

Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·

[a] *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of* [b] *the Just One; of whom ye have been now the betrayers and murderers:*

[a] See on Matt. v. ver. 12. clause 3.
[b] See on chap. iii. ver. 14. clause 2.

VER. 53.

Οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

[a] *Who have received the law by the disposition of angels,* [b] *and have not kept* it.

[a] The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD is among them *as in* Sinai, in the holy *place*, Psal. lxviii. 17. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, Heb. ii. 2.

[b] See on John vii. ver. 19. clause 2.

VER. 54.

Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

[a] *When they heard these things, they were cut to the heart, and they gnashed on him with* their *teeth.*

[a] When they heard *that*, they were cut *to the heart*, and took counsel to slay them, Acts v. 33.

VER. 55.

Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,

But he, [a] *being full of the Holy Ghost, looked up stedfastly into heaven,* [b] *and saw the glory of God,* [c] *and Jesus standing on the right hand of God,*

[a] And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, Acts vi. 5.

[b] See on John i. ver. 14. clause 2.
[c] See on Matt. xxii. ver. 44.

VER. 56.

Καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.

And said, Behold, I see the heavens opened, [a] *and the Son of man* [b] *standing on the right hand of God.*

[a] See on Matt. xvi. ver. 13. clause 4.
[b] See on Matt. xxii. ver. 44.

VER. 57.

Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν·

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

VER. 58.

Καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου,

[a] *And cast* him *out of the city, and stoned* him: [b] *and the witnesses* [c] *laid down their clothes at a young man's feet, whose name was Saul.*

[a] See on John viii. ver. 59. clause 1.

[b] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you, Deut xvii. 7.

[c] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, Acts viii. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, ix. 1, 2.

VER. 59.

Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

[a] *And they stoned Stephen, calling upon* God, [b] *and saying, Lord Jesus, receive my spirit.*

[a] See on chap. ix. ver. 14. clause 2.

[b] Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth, Psal. xxxi. 5.

VER. 60.

Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπών, ἐκοιμήθη.

And he kneeled down, and cried with a loud voice, [a] *Lord, lay not this sin to their charge.* [b] *And when he had said this, he fell asleep.*

[a] See on Matt. v. ver. 44. clause 2.

[b] For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption, Acts xiii. 36. For this cause many *are* weak and sickly among you, and many sleep, 1 Cor. xi. 30. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, xv. 6. Then they also which are fallen asleep in Christ, are perished, 18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. iv. 13, 14. See also on Matt. ix. ver. 24.

CHAP. VIII.—VER. 1.

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων,

And Saul was consenting unto his death. [a] *And at that time there was a great persecution against the Church which was at Jerusalem;* [b] *and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.*

[a] See on Matt. v. ver. 10. clause 1.

[b] See on Matt. x. ver. 23. clause 1.

VER. 2.

Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

And devout men carried Stephen to his burial, *and made great lamentation over him.*

VER. 3.

Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

[a] *As for Saul, he made havock of the Church, entering into every house, and hailing men and women committed them to prison.*

[a] And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, Acts ix. 1, 2. I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women, xxii. 3, 4. I verily thought with myself, that I ought to do many things con-

trary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme: and being exceedingly mad against them, I persecuted *them* even unto strange cities, xxvi. 9—11. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, Gal. i. 13. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief, 1 Tim. i. 13.

VER. 4.

Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελίζόμενοι τὸν λόγον.

[a] *Therefore they that were scattered abroad went every where preaching the word.*

[a] Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only, Acts xi. 19. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 5—7. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come, Matt. x. 23.

VER. 5.

Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν.

[a] *Then Philip went down to the city of Samaria, and preached Christ unto them.*

[a] See on chap. i. ver. 8. clause 3.

VER. 6.

Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

VER. 7.

Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ, ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν,

[a] *For unclean spirits, crying with loud voice, came out of many that were possessed* with them: [b] *and many taken with palsies,* [c] *and that were lame, were healed.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. iv. ver. 24. clause 6.
[c] See on Matt. xi. ver. 5. clause 2.

VER. 8.

Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

And there was great joy in that city.

VER. 9.

Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν·

But there was a certain man, called Simon, which beforetime in the same city [a] *used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:*

[a] And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus, Acts xiii. 6. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being

grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 16—18. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people, Lev. xx. 6. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee, Deut. xviii. 10—12. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 13, 14.

VER. 10.

Ὧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

VER. 11.

Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.

And to him they had regard, because that of long time he had bewitched them with sorceries.

VER. 12.

Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

But when they believed Philip preaching the things concerning [a] *the kingdom of God, and the name of Jesus Christ,* [b] *they were baptized, both men and women.*

[a] See on Matt. iii. ver. 2. clause 2.
[b] See on Matt. iii. ver. 6. clause 1.

VER. 13.

Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας, ἐξίστατο.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the [a] *miracles and signs which were done.*

[a] Gr. *signs and great miracles.*

VER. 14.

Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·

Now [a] *when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*

[a] And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, ver. 1.

VER. 15.

Οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον.

Who, when they were come down, [a] *prayed for them, that they might receive the Holy Ghost:*

[a] See on John vii. ver. 39. clause 1.

VER. 16.

Οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

(*For as yet he was fallen upon none of them:* [a] *only they were baptized in the name of the Lord Jesus.*)

[a] See on chap. x. ver. 48.

VER. 17.

Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.

[a] *Then laid they* their *hands on them, and they received the Holy Ghost.*

[a] And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, Acts xix. 6.

VER. 18.

Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

VER. 19.

Λέγων· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

VER. 20.

Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

VER. 21.

Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

VER. 22.

Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου.

[a] *Repent therefore of this thy wickedness,* [b] *and pray God, if perhaps the thought of thine heart may be forgiven thee.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

VER. 23.

Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

For I perceive that thou art [a] *in the gall of bitterness,* [b] *and in the bond of iniquity.*

[a] Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15.

[b] His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, Prov. v. 22. See also on John viii. ver. 34.

VER. 24.

Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

VER. 25.

Οἱ μὲν οὖν διαμαρτυράμενοι, καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεφαν εἰς Ἱερουσαλὴμ, πολλάς τε κώμας τῶν Σαμαριτῶν εὐηγγελίσαντο.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

VER. 26.

Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

VER. 27.

Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ,

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

VER. 28.

Ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.

Was returning, and sitting in his chariot read Esaias the prophet.

VER. 29.

Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλήθητι τῇ ἅρματι τούτῳ.

[a] *Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

[a] While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, Acts x. 19. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house, xi. 12. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 30.

Προδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

VER. 31.

Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

VER. 32.

Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

The place of the Scripture which he read was this, [a] *He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:*

[a] He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isa. liii. 7.

VER. 33.

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

[a] *In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*

[a] He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken, Isa. liii. 8.

VER. 34.

Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ, εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

VER. 35.

Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

VER. 36.

Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

VER. 37.

Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν· Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

And Philip said, [a] *If thou believest* [b] *with all thine heart, thou mayest. And he answered and said,* [c] *I believe that Jesus Christ is the Son of God.*

[a] Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16.

[b] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 10.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 38.

Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ, τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

And he commanded the chariot to stand still: [a] *and they went down both into the water, both Philip and the eunuch;* [b] *and he baptized him.*

[a] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him, Mark i. 10.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 39.

Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

And when they were come up out of the water, [a] *the Spirit of the Lord caught away Philip, that the eunuch saw him no more:* [b] *and he went on his way rejoicing.*

[a] And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying,* Blessed *be* the glory of the LORD from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me, Ezek. iii. 12—14. And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, viii. 3. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me, xi. 24.

[b] And the disciples were filled with joy, and with the Holy Ghost, Acts xiii. 52. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house, xvi. 34. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field, Matt. xiii. 44. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people, xv. 10, 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

VER. 40.

Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

But Philip was found at [a] *Azotus: and passing through he preached in all the cities, till he came to* [b] *Cæsarea.*

[a] And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod, 1 Sam. v. 1.

[b] And the next *day*, we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven: and abode with him, Acts xxi. 8.

CHAP. IX.—VER. 1.

Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ,

[a] *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest,*

[a] See on chap. viii. ver. 3.

VER. 2.

Ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ.

[a] *And desired of him letters to Damascus to the synagogues, that if he found any* [*] *of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

[*] Gr. *of the way.*

[a] As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished, Acts xxii. 5. Whereupon as I went to Damascus, with authority and commission from the Chief Priests, xxvi. 12.

VER. 3.

Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ,

[a] *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:*

[a] And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, Acts xxii. 6. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, xxvi. 13.

VER. 4.

Καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις;

[a] *And he fell to the earth, and heard a voice saying unto him, Saul, Saul,* [b] *why persecutest thou me?*

[a] And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxii. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks, xxvi. 14.

[b] In all their affliction he was afflicted, Isa. lxiii. 9. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me, Matt. x. 40. And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 40. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 5.

Εἶπε δὲ Τίς εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν.

[a] *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:* [b] it is *hard for thee to kick against the pricks.*

[a] And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest, Acts xxii. 8. And I said, Who art thou, Lord? And he said, I am

Jesus whom thou persecutest, xxvi. 15.

[b] *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? Job ix. 4. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 12. Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 6.

Τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν· καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.

[a] *And he trembling and astonished said,* [b] *Lord, what wilt thou have me to do? And the Lord* said *unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

[a] And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10.

[b] See on chap. ii. ver. 37. clause 2.

VER. 7.

Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ, εἱστήκεισαν ἐννεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

[a] *And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.*

[a] And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, Acts xxii. 9.

VER. 8.

Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν, εἰσήγαγον εἰς Δαμασκόν.

[a] *And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought* him *into Damascus.*

[a] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus, Acts xxii. 11.

VER. 9.

Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων· καὶ οὐκ ἔφαγεν, οὐδὲ ἔπιεν.

And he was three days without sight, and neither did eat nor drink.

VER. 10.

Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδοὺ, ἐγὼ, Κύριε.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, *Lord.*

VER. 11.

Ὁ δὲ Κύριος πρὸς αὐτὸν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται.

And the Lord said *unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for* one *called Saul, of Tarsus: for, behold, he prayeth,*

VER. 12.

Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα, καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

VER. 13.

Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ·

Then Ananias answered, Lord, I have heard by many of this man, [a] *how much evil he hath done to thy saints at Jerusalem:*

[a] See on chap. viii. ver. 3.

VER. 14.

Καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

[a] *And here he hath authority from the Chief Priests to bind all that* [b] *call on thy name.*

[a] See on ver. 2.

[b] And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, re-

ceive my spirit, Acts vii. 59. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord, xxii. 16. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 12—14. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, 1 Cor. i. 2. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. See also on Matt. ii. ver. 2. clause 3.

VER. 15.

Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱῶν τε Ἰσραήλ·

But the Lord said unto him, Go thy way: [a] *for he is a chosen vessel unto me,* [b] *to bear my name before the Gentiles,* [c] *and kings, and the children of Israel:*

[a] See on Mark iii. ver. 14. clause 1.

[b] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 18, 19. And he said unto me, Depart: for I will send thee far hence, unto the Gentiles, xxii. 21. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, Rom. i. 13—15. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, xv. 15—19. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 7, 8. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4—8. Whereunto I am ordained a preacher, and an apostle, (I speak the

truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

[c] And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth, Acts xxv. 23. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things; before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds, xxvi. 24—29. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee, xxvii. 23, 24.

VER. 16.

Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

For I will shew him [a]*how great things he must suffer for my name's sake.*

[a] See on Matt. v. ver. 10. clause 1. and x. ver. 17. clauses 2, 3.

VER. 17.

Ἀπῆλθε δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με (Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου) ὅπως ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου.

[a] *And Ananias went his way, and entered into the house;* [b] *and putting his hands on him said, Brother Saul,* [c] *the Lord,* even *Jesus, that appeared unto thee in the way as thou camest, hath sent me,* [d] *that thou mightest receive thy sight,* [e] *and be filled with the Holy Ghost.*

[a] And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there,* Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard, Acts xxii. 12—15.

[b] See on chap. viii. ver. 17.

[c] See on Luke ii. ver. 11. clause 3.

[d] And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus, And he was three days without sight, and neither did eat nor drink, ver. 8, 9.

[e] See on chap. ii. ver. 4. clause 1.

VER. 18.

Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη.

[a] *And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose,* [b] *and was baptized.*

[a] But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament: which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 19.

Καὶ λαβὼν τροφὴν, ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

VER. 20.

Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

[a] *And straightway he preached Christ*

in the synagogues, [b] *that he is the Son of God.*

[a] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 19, 20. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, Gal. i. 14—17.

[b] See on Matt. xiv. ver. 33. clause 2.

VER. 21.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

But all that heard him *were amazed, and said;* [a] *Is not this he that destroyed* [b] *them which called on his name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?*

[a] See on chap. viii. ver. 3.

[b] See on ver. 14. clause 2.

VER. 22.

Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

But Saul increased the more in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

VER. 23.

Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

[a] *And after that many days were fulfilled, the Jews took counsel to kill him:*

[a] In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, 2 Cor. xi. 32.

VER. 24.

Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν δὲ τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι.

But their laying await was known of Saul. And they watched the gates day and night to kill him.

VER. 25.

Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

[a] *Then the disciples took him by night, and let* him *down by the wall in a basket.*

[a] And through a window in a basket was I let down by the wall, and escaped his hands, 2 Cor. xi. 33.

VER. 26.

Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἰερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.

[a] *And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.*

[a] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, Gal. i. 18.

VER. 27.

Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.

[a] *But Barnabas took him, and brought* him *to the apostles, and declared unto them* [b] *how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

[a] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I

came into the regions of Syria and Cilicia; And was unknown by face unto the Churches of Judæa which were in Christ: But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me, Gal. i. 18—24.

[b] And last of all he was seen of me also, as of one born out of due time, 1 Cor. i. 8.

VER. 28.

Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἰερουσαλὴμ, καὶ παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

And he was with them coming in and going out at Jerusalem.

VER. 29.

Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: [a] *but they went about to slay him.*

[a] And it came to pass, that when I was come again unto Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me, Acts xxii. 17, 18.

VER. 30.

Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

Which *when the brethren knew,* [a] *they brought him down to Cæsarea, and sent him forth to* [b] *Tarsus.*

[a] Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the Churches, of Judæa which were in Christ, Gal. i. 21, 22.

[b] Then departed Barnabas to Tarsus, for to seek Saul, Acts xi. 25.

VER. 31.

Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι· καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, ἐπληθύνοντο.

Then had the Churches rest throughout all Judæa and Galilee and Samaria, and were edified; and [a] *walking in the fear of the Lord,* [b] *and in the comfort of the Holy Ghost, were multiplied.*

[a] The fear of the Lord *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever, Psal. cxi. 10. The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge. The fear of the Lord *is* a fountain of life, to depart from the snares of death, xiv. 26, 27. Let not thine heart envy sinners: but *be thou* in the fear of the Lord all the day long, xxiii. 17. And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: for the fear of the Lord *is* his treasure, xxxiii. 6. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Submitting yourselves one to another in the fear of God, Eph. v. 21.

[b] See on John xiv. ver. 16. clause 2.

VER. 32.

Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.

And it came to pass, as Peter passed throughout all quarters, *he came down also to* [a] *the saints which dwelt at Lydda.*

[a] Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, ver. 13. To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ, Rom. i. 7. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, 1 Cor. i. 2. For God is not *the author* of confusion, but of peace, as in all Churches of the saints, xiv. 33. Unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul, an apostle

of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, ii. 19.

VER. 33.

Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος,

And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

VER. 34.

Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη.

And Peter said unto him, Æneas, [a] Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

[a] See on chap. iii. ver. 6. clause 3.

VER. 35.

Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

VER. 36.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἡ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [] Dorcas, [a] this woman was full of good works and [b] almsdeeds which she did.*

[*] Or, *Doe*, or, *Roe*.

[a] See on Matt. v. ver. 16. clause 1.

[b] See on Matt. v. ver. 42. clause 1.

VER. 37.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

VER. 38.

Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαν διελθεῖν ἕως αὐτῶν.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not [] delay to come to them.*

[*] Or, *be grieved*.

VER. 39.

Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶον· καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: [a] and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

[a] See on Matt. ix. ver. 23.

VER. 40.

Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.

[a] But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

[a] And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived. 1 Kings xvii. 19—22. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the

LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes, 2 Kings iv. 32—35.

VER. 41.

Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους, καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.

And he gave her his *hand, and lifted her up, and when he had called the saints and widows, he presented her alive.*

VER. 42.

Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰοππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

And it was known throughout all Joppa; and many believed in the Lord.

VER. 43.

Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.—VER. 1.

Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,

There was a certain man in Cæsarea called Cornelius, [a] *a centurion of the band called the Italian* band,

[a] See on Matt. viii. ver. 5. clause. 2.

VER. 2.

Εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός·

[a] *A devout* man, *and one that feared God with all his house,* [b] *which gave much alms to the people,* [c] *and prayed to God alway.*

[a] See on chap. ix. ver. 31. clause 1.
[b] See on Matt. v. ver. 42. clause 1.
[c] See on Luke xviii. ver. 1.

VER. 3.

Εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.

He saw in a vision evidently about the ninth hour of the day [a] *an angel of God coming into him, and saying unto him, Cornelius.*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 4.

Ὁ δὲ ἀτενίσας αὐτῷ, καὶ ἔμφοβος γενόμενος, εἶπε· Τί ἐστι Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, [a] *Thy prayers and thine alms are come up for a memorial before God.*

[a] LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto theo. Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice, Psal. cxli. 1, 2. Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it:* and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, Luke i. 13. For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. xii. 10.

VER. 5.

Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαί Σίμωνα ὃς ἐπικαλεῖται Πέτρος·

And now send men to Joppa, and call for one *Simon, whose surname is Peter:*

VER. 6.

Οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν.

He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

VER. 7.

Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

VER. 8.

Καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

And when he had declared all these things unto them, he sent them to Joppa.

VER. 9.

Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

VER. 10.

Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις·

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

VER. 11.

Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς·

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

VER. 12.

Ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 13.

Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.

And there came a voice to him, Rise, Peter; kill, and eat.

VER. 14.

Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

VER. 15.

Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· [a]Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

VER. 16.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

This was done thrice: and the vessel was received up again into heaven.

VER. 17.

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

VER. 18.

Καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

And called, and asked whether Simon, which was surnamed Peter, were lodged there.

VER. 19.

Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ �ράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·

While Peter thought on the vision, [a] the Spirit said unto him, Behold, three men seek thee.

[a] See on chap. viii. ver. 29.

VER. 20.

Ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτούς.

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

VER. 21.

Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν, εἶπεν· Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

VER. 22.

Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρά σου.

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

VER. 23.

Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον Ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς· καί τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

VER. 24.

Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

VER. 25.

Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

VER. 26.

Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι.

[a] *But Peter took him up, saying, Stand up; I myself also am a man.*

[a] And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein, Acts xiv. 11—15. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images, Isa. xlii. 8. and xlviii. 11. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10.

VER. 27.

Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλούς.

And as he talked with him, he went in, and found many that were come together.

VER. 28.

Ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.

And he said unto them, [a] *Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;* [b] *but God hath shewed me that I should not call any man common or unclean.*

[a] And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3.

[b] See ver. 11—16.

VER. 29.

Διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμφθείς. Πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;

Therefore came I unto you, *without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?*

VER. 30.

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιον μου ἐν ἐσθῆτι λαμπρᾷ,

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

VER. 31.

Καί φησι· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

VER. 32.

Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one *Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.*

VER. 33.

Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σὺ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

[a] *Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.*

[a] See on Matt. xix. ver. 30.

VER. 34.

Ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός·

Then Peter opened his *mouth, and said,* [a] *Of a truth I perceive that God is no respecter of persons:*

[a] For there is no respect of persons with God, Rom. ii. 11. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat*, in conference added nothing to me, Gal. ii. 6. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him, Eph. vi. 9. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons, Col. iii. 25. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear, 1 Pet. i. 17.

VER. 35.

Ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.

[a] *But in every nation* [b] *he that feareth him, and worketh righteousness,* [c] *is accepted with him.*

[a] And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us: And put no difference between us and them, purifying their hearts by faith, Acts xv. 7—9. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? x. 12—14.

[b] See on Matt. x. ver. 28. clause 2.

[c] If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: And unto thee *shall be* his desire, and thou shalt rule over him, Gen. iv. 7. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 4—6.

VER. 36.

Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος.

The word which God *sent unto the children of Israel,* [a] *preaching peace by Jesus Christ:* [b] *(he is Lord of all:)*

[a] See on Luke ii. ver. 14. clause 2.
[b] See on Luke ii. ver. 11. clause 3.

VER. 37.

Ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·

That word, I say, *ye know, which was published throughout all Judæa, and began from Galilee,* [a] *after the baptism which John preached;*

[a] See on Matt. iii. ver. 1, 2. 6.

VER. 38.

Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.

[a] *How God anointed* [b] *Jesus of Nazareth* [c] *with the Holy Ghost and with power:* [d] *who went about doing good, and healing all that were oppressed of the devil;* [e] *for God was with him.*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on Matt. ii. ver. 23.
[c] See on Matt. iii. ver. 16.
[d] See on Matt. iv. ver. 23, 24.
[e] See on John iii. ver. 2. clause 2.

VER. 39.

Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰερουσαλήμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.

[a] *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;* [b] *whom they slew and hanged on a tree:*

[a] See on Luke xxiv. ver. 48.
[b] See on Matt. xxvii. ver. 35. clause 1.

VER. 40.

Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,

[a] *Him God raised up the third day,* [b] *and shewed him openly;*

[a] See on chap. ii. ver. 24. clause 1.
[b] See on chap. i. ver. 3.

VER. 41.

Οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

Not to all the people, [a] *but unto witnesses chosen before of God,* [b] even *to us, who did eat and drink with him after he rose from the dead.*

[a] See on Luke xxiv. ver. 48.
[b] See on chap. i. ver. 3.

VER. 42.

Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν·

[a] *And he commanded us to preach unto the people,* [b] *and to testify that it is he which was ordained of God* to be *the Judge of quick and dead.*

[a] See on Matt. xxviii. ver. 19. clause 1.
[b] See on John v. ver. 22.

VER. 43.

Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

[a] *To him give* [b] *all the prophets witness, that through his name whosoever be-*

lieveth in him shall receive remission of sins.

[a] See on Luke xxiv. ver. 44.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 44.

Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

While Peter yet spake these words, [a] *the Holy Ghost fell on all them which heard the word.*

[a] See on chap. ii. ver. 33. clause 3.

VER. 45.

Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται.

And they of the circumcision which believed were astonished, as many as came with Peter, [a] *because that on the Gentiles also* [b] *was poured out the gift of the Holy Ghost.*

[a] See on Matt. xii. ver. 18. clause 5.
[b] See on John vii. ver. 39. clause 1.

VER. 46.

Ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος·

[a] *For they heard them speak with tongues, and magnify God. Then answered Peter,*

[a] See on chap. ii. ver. 4. clause 2.

VER. 47.

Μήτι τὸ ὕδωρ κωλῦσαί δύναταί τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

VER. 48.

Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

[a] *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

[a] Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost, Acts ii. 38. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus, viii. 16. When they heard *this*, they were baptized in the name of the Lord Jesus, xix. 5. Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Rom. vi. 3. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27.

CHAP. XI.—VER. 1.

Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.

And the apostles and brethren that were in Judæa heard that [a] *the Gentiles had also received the word of God.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 2.

Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

VER. 3.

Λέγοντες· Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.

Saying, [a] *Thou wentest in to men uncircumcised, and didst eat with them.*

[a] And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, Acts x. 28.

VER. 4.

Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς, λέγων·

But Peter rehearsed the matter *from the beginning, and expounded it by order unto them, saying,*

VER. 5.

Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος· καὶ εἶδον ἐν ἐκστάσει ὅραμα, κατα-βαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς, καθιεμένην ἐκ τοῦ οὐρανοῦ· καὶ ἦλθεν ἄχρις ἐμοῦ.

[a] *I was in the city of Joppa praying: and in a trance I saw a vision. A certain vessel descend, as it had been a great*

sheet, let down from heaven by four corners; and it came even to me:

[a] See chap. x. ver. 9—44.

VER. 6.

Εἰς ἣν ἀτενίσας κατενόουν· καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 7.

Ἤκουσα δὲ φωνῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θῦσον καὶ φάγε.

And I heard a voice saying unto me, Arise, Peter; slay and eat.

VER. 8.

Εἶπον δὲ· Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

VER. 9.

Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.

And this was done three times; and all were drawn up again into heaven.

VER. 11.

Καὶ ἰδοὺ, εὐθέως τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.

And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

VER. 12.

Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.

And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

VER. 13.

Ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον,

And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

VER. 14.

[a] Ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

Who shall tell thee words, whereby thou and all thy house shall be saved.

VER. 15.

Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

VER. 16.

Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ.

Then remembered I [b] the word of the Lord, how that he said, [c] John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

[a] See on John xiv. ver. 26. clause 4.

[b] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5.

[c] See on Matt. iii. ver. 11. clause 3.

VER. 17.

Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς, ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

VER. 18.

Ἀκούσαντες δὲ ταῦτα, ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ἄρα γε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

When they heard these things, they held their peace, and glorified God, say-

ing, [a] *Then hath God also to the Gentiles granted repentance unto life.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 19.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως, τῆς γενομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, [a] *preaching the word to none but unto the Jews only.*

[a] See on chap. viii. ver. 4.

VER. 20.

Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἕλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

VER. 21.

Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον.

[a] *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*

[a] And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him, Luke i. 66.

VER. 22.

Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας.

Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth [a] *Barnabas, that he should go as far as Antioch.*

VER. 23.

Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.

Who, when he came, and had seen the grace of God, was glad, [a] *and exhorted them all, that with purpose of heart they would cleave unto the Lord.*

[a] See on John viii. ver. 31.

VER. 24.

Ὅτι ἦν ἀνὴρ ἀγαθὸς, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.

For he was [a] *a good man,* [b] *and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

[a] See on Matt. i. ver. 19. clause 1.
[b] See on chap. ii. ver. 4. clause 1.

VER. 25.

Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον· καὶ εὑρὼν αὐτὸν, ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.

Then departed Barnabas to [a] *Tarsus, for to seek Saul:*

[a] *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus, Acts ix. 30.

VER. 26.

Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν· χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

And when he had found him, he brought him unto Antioch. [a] *And it came to pass, that a whole year they assembled themselves* * *with the Church, and taught much people. And the disciples were called Christians first in Antioch.*

* Or, *in the church.*

[a] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation, Gal. ii. 11—13.

VER. 27.

Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.

And in these days [a] *came prophets from Jerusalem unto Antioch.*

[a] See on chap. xiii. ver. 1. clause 1.

VER. 28.

Ἀναστὰς δὲ εἷς ἐξ αὐτῶν, ὀνόματι, Ἄγαβος, ἐσήμανε, διὰ τοῦ Πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

VER. 29.

Τῶν δὲ μαθητῶν, καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

VER. 30.

Ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Which also they did, and sent it to [a] *the elders by the hands of Barnabas and Saul.*

[a] And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed, Acts xiv. 23. And from Miletus he sent to Ephesus, and called the elders of the Church, xx. 17. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, 28. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil, 1 Tim. iii. 1—7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: And, The labourer *is* worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses, v. 17—19. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate: Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Titus i. 5—9. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 1—3.

CHAP. XII.—VER. 1.

Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

Now about that time, Herod the king [*] *stretched forth his hands, to vex certain of the Church.*

[*] Or, *began.*

VER. 2.

Ἀνεῖλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαίρᾳ.

[a] *And he killed James the brother of John with the sword.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· (ἦσαν δὲ ἡμέραι τῶν ἀζύμων.)

And because he saw it pleased the Jews, he proceeded further to take Peter also.

(a *Then were the days of unleavened bread.*)

a See on Matt. xxvi. ver. 2. clause 2

VER. 4.

Ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

a *And when he had apprehended him he put* him *in prison, and delivered* him *to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

a See on Matt. xxiv. ver. 9.

VER. 5.

Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Peter therefore was kept in prison; a *but* * *prayer was made without ceasing of the Church unto God for him.*

* Or, *instant and earnest prayer was made.*

a See on Luke xviii. ver. 1.

VER. 6.

Ὅτε δὲ ἤμελλεν αὐτὸν προάγειν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, a *bound with two chains: and the keepers before the door kept the prison.*

a Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not, John xxi. 18.

VER. 7.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.

a *And, behold, the angel of the Lord came upon* him, *and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from* his *hands.*

a And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 18, 19.

VER. 8.

Εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

VER. 9.

Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

VER. 10.

Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

VER. 11.

Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς· ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρῴδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from *all the expectation of the people of the Jews.*

VER. 12.

Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου

Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

[a] See ver. 5.

VER. 13.

Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη.

*And as Peter knocked at the door of the gate, a damsel came to *hearken, named Rhoda.*

* Or, *ask who was there.*

VER. 14.

Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

VER. 15.

Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ. Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστιν.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

VER. 16.

Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

VER. 17.

Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς, πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς· εἶπε δὲ· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. [a] And he departed, and went into another place.

[a] See on Matt. x. ver. 23. clause 1.

VER. 18.

Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

VER. 19.

Ἡρῴδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εὑρών, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν.

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

VER. 20.

Ἦν δὲ Ἡρῴδης Θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην· διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

*And Herod * was highly displeased with them [a] of Tyre and Sidon: but they came with one accord to him, and, having made Blastus † the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.*

* Or, *bare an hostile mind, intending war.*

† Gr. *that was over the king's bedchamber.*

[a] See on Matt. xi. ver. 22. clause 2.

VER. 21.

Ταυτῇ δὲ ἡμέρᾳ ὁ Ἡρῴδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

VER. 22.

Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ, καὶ οὐκ ἀνθρώπου.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

VER. 23.

Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

[a] *And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.*

[a] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword, 2 Chron. xxxii. 21. Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD, Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. Therefore thus saith the Lord GOD, Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas, 6—8.

VER. 24.

Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο.

[a] *But the word of God grew and multiplied.*

[a] See on chap. vi. ver. 7. clause 1.

VER. 25.

Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἰερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

[a] *And Barnabas and Saul returned from Jerusalem, when they had fulfilled* their [*] *ministry, and took with them* [b] *John, whose surname was Mark.*

[*] Or, *charge.*

[a] Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Acts xi. 29, 30.

[b] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, ver. 12.

CHAP. XIII.—VER. 1.

Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρῴδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

Now there were in the church that was at Antioch, [a] *certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen,* [*] *which had been brought up with Herod the tetrarch, and Saul.*

[*] Or, *Herod's foster-brother.*

[a] And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also, xv. 35. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait on our* ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6, 7. Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 27, 28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 2.

Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ Ἅγιον· Ἀφορίσατέ δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

As they ministered to the Lord [a] *and fasted,* [b] *the Holy Ghost said,* [c] *Separate me Barnabas and Saul* [d] *for the work whereunto I have called them.*

[a] See on Matt. vi. ver. 16. clause 1.

[b] See on chap. viii. ver. 29.

[c] And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine, Numb. viii. 13, 14. Paul a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God, Rom. i. 1. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision, Gal. ii. 8, 9.

[d] See on Matt. ix. ver. 38. clause 3.

VER. 3.

Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας [αὐτοῖς, ἀπέλυσαν·

[a] *And when they had fasted and prayed, and laid* their *hands on them, they sent* them *away.*

[a] See on chap. vi. ver. 6.

VER. 4.

Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

VER. 5.

Καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

VER. 6.

Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρϊησοῦς,

And when they had gone through the isle unto Paphos, [a] *they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:*

[a] See on chap. viii. ver. 9.

VER. 7.

Ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

VER. 8.

Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

VER. 9.

Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν,

Then Saul, (who also is called *Paul,)* [a] *filled with the Holy Ghost, set his eyes on him,*

[a] See on chap. ii. ver. 4. clause 1.

VER. 10.

Εἶπεν· Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

And said, O full of all subtilty and all mischief, [a] thou *child of the devil,* thou *enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

[a] See on John viii. ver. 38. clause 2.

VER. 11.

Καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σέ· καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειραγωγούς.

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

VER. 12.

Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

VER. 13.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: [a] and John departing from them returned to Jerusalem.

[a] And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work, Acts xv. 37, 38.

VER. 14.

Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

VER. 15.

Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοὶ, εἴ ἐστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

[a] *And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying,* Ye *men* and *brethren, if ye have any word of exhortation for the people, say on.*

[a] For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day, Acts xv. 21. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him, Luke iv. 16—20.

VER. 16.

Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.

Then Paul stood up, and beckoning with his *hand said, Men of Israel, and ye that fear God, give audience.*

VER. 17.

Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.

[a] *The God of this people of Israel chose our fathers,* [b] *and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.*

[a] See on chap. vii. ver. 2, 3.

[b] Thy fathers went down into Egypt with threescore and ten persons, and now the LORD thy God hath made thee as the stars of heaven for multitude, Deut. x. 22. Israel also came into Egypt, and Jacob sojourned in the land of Ham. And he increased his people greatly, and made them stronger than their enemies, Psal. cv. 23, 24. Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt; this *is* that night of the LORD to be observed of all the children of Israel in their generations, Exod. xii. 40—42.

VER. 18.

Καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.

[a] *And about the time of forty years* * *suffered he their manners in the wilderness.*

* Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse heareth*, or, *feedeth her child*, Deut. i. 31, according to the LXX. and so Chrysostom.

[a] See on chap. vii. ver. 36. clause 2.

VER. 19.

Καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν.

[a] *And when he had destroyed seven nations in the land of Chanaan,* [b] *he divided their land to them by lot.*

[a] When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut vii. 1. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand, Josh. xxiv. 11.

[b] See on chap. vii. ver. 45. clause 2.

VER. 20.

Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

[a] *And after that he gave* unto them *judges about the space of four hundred and fifty years,* [b] *until Samuel the prophet.*

[a] Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them, Judg. ii. 16—18.

[b] And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel *was* established *to be* a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD, 1 Sam. iii. 19—21.

VER. 21.

Κἀκεῖθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα.

[a] *And afterward they desired a king:* [b] *and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*

[a] Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations, 1 Sam. viii. 4, 5.

[b] And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken; and when they sought him, he could not be found. Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king! 1 Sam. x. 20—24. And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of

peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly, xi. 15.

VER. 22.

Καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ, εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

[a] *And when he had removed him,* [b] *he raised up unto them David to be their king;* [c] *to whom also he gave testimony, and said, I have found David the* son *of Jesse, a man after mine own heart, which shall fulfil all my will.*

[a] And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee, 1 Sam. xiii. 13, 14. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments, xii. 10, 11. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David, xxviii. 16, 17.

[b] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah, 13. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul, 2 Sam. ii. 4.

[c] But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee, 1 Sam. xiii. 14.

VER. 23.

Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα, Ἰησοῦν,

[a] *Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:*

[a] See on Matt. i. ver. 1. clause 2.

VER. 24.

Προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.

[a] *When John had first preached before his coming* [b] *the baptism of repentance to all the people of Israel.*

[a] See on Matt. iii. ver. 1. clauses 2, 3.

[b] See on Matt. iii. ver. 2. 6. 8.

VER. 25.

Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

[a] *And as John fulfilled his course, he said, Whom think ye that I am? I am not* he. *But, behold, there cometh one after me, whose shoes of* his *feet I am not worthy to loose.*

[a] See on John i. ver. 20.

VER. 26.

Ἄνδρες ἀδελφοὶ, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.

Men and *brethren,* [a] *children of the stock of Abraham, and whosoever among you feareth God, to you is* [b] *the word of this salvation sent.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13.

VER. 27.

Οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες, ἐπλήρωσαν,

For they that dwell at Jerusalem, and their rulers, [a] *because they knew him not,* [b] *nor yet the voices of the prophets* [c] *which are read every sabbath day, they have fulfilled* them *in condemning* him.

[a] See on John i. ver. 10. clause 3.
[b] See on Luke xxiv. ver. 44.
[c] See on ver. 15.

VER. 28.

Καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες, ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.

[a] *And though they found no cause of death* in him, *yet desired they Pilate that he should be slain.*

[a] See on Matt. xxvii. ver. 23—26.

VER. 29.

Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.

[a] *And when they had fulfilled all that was written of him,* [b] *they took* him *down from the tree, and laid* him *in a sepulchre.*

[a] See on Luke xxiv. ver. 44. clause 1.
[b] See on Matt. xxvii. ver. 60.

VER. 30.

Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.

[a] *But God raised him from the dead:*

[a] See on chap. ii. ver. 24. clause 1.

VER. 31.

Ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν·

[a] *And he was seen many days of them which came up with him from Galilee to Jerusalem,* [b] *who are his witnesses unto the people.*

[a] See on chap. i. ver. 3.
[b] See on Luke xxiv. ver. 48.

VER. 32.

Καὶ ἡμεῖς, ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.

[a] *And we declare unto you glad tidings, how that* [b] *the promise which was made unto the fathers,*

[a] See on Luke ii. ver. 10. clause 1.
[b] See on Matt. xi. ver. 3.

VER. 33.

Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

VER. 34.

Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

And as concerning that he raised him up from the dead, [a] *now no more to return to corruption,* [b] *he said on this wise, I will give you the sure* * *mercies of* [c] *David.*

*Gr. τὰ ὅσια, *holy*, or, *just things*; which word the LXX. both in Isa. lv. 3. and in many others, use for that which is in the Hebrew, *mercies.*

[a] Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9.

[b] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people, Isa. lv. 3, 4.

[c] See on Matt. i. ver. 1. clause 2.

VER. 35.

Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[a] *Wherefore he saith also in another* psalm, *Thou shalt not suffer thine Holy One to see corruption.*

[a] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 36.

Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν.

For David, after he had * *served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*

* Or, *in his own age served the will of God.*

VER. 37.

Ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

But he, [a] *whom God raised again, saw no corruption.*

[a] See on chap. ii. ver. 24. clause 1.

VER. 38.

Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται,

Be it known unto you therefore, men and *brethren,* [a] *that through this man is preached unto you the forgiveness of sins:*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 39.

Καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.

And by him all that believe are justified from all things, [a] *from which ye could not be justified by the law of Moses.*

[a] What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one, Rom. iii. 9, 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, 20. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 2—4. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, Gal. ii. 16. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, iii. 10—12. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11.

VER. 40.

Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις·

Beware therefore, lest that come upon you, [a] *which is spoken of in the prophets;*

[a] Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 14. Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, *which* ye will not believe, though it be told *you*, Heb. i. 5.

VER. 41.

Ἴδετε οἱ καταφρονηταὶ, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

[a] *Behold, ye despisers,* and *wonder,* and *perish: for I work a work in your*

days, a work which ye shall in no wise believe, though a man declare it unto you.

[a] Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel; they despised all my reproof; Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 24—31. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. Wherefore hear the word of the LORD, ye scornful men, and rule this people which *is* in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only *to* understand the report. For the bed is shorter than that *a man* can stretch himself *on it*; and the covering narrower than that he can wrap himself *in it*. For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act, xxviii. 14—21.

VER. 42.

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

And when the Jews were gone out of the synagogue, [a] *the Gentiles besought that these words might be preached to them* * *the next sabbath.*

* Gr. *in the week between*; or, *in the sabbath between.*

[a] See on Matt. xix. ver. 30.

VER. 43.

Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, [a] *persuaded them to continue* [b] *in the grace of God.*

[a] See on John viii. ver. 31.

[b] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace, Gal. v. 4. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 1 Pet. v. 12.

VER. 44.

Τῷ δὲ ἐρχομένῳ σάββατῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

And the next sabbath day came almost the whole city together to hear the word of God.

VER. 45.

Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ

τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.

[a] *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*

[a] LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, Matt. xxiii. 13.

VER. 46.

Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

Then Paul and Barnabas waxed bold, and said, [a] *It was necessary that the word of God should first have been spoken to you:* [b] *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

[a] See on Matt. x. ver. 6. clause 1.

[b] And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean; from henceforth I will go unto the Gentiles, Acts xviii. 6.

VER. 47

Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

For so hath the Lord commanded us, saying, [a] *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 48.

Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰώνιον.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [a] *and as many as were* [b] *ordained to eternal life believed.*

[a] And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, John x. 16. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 7. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. See also on John vi. ver. 37. clauses 1, 2.

[b] And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening, xxviii. 23. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, Matt. xxviii. 16. The powers that be are ordained of God, Rom. xiii. 1.

VER. 49.

Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας.

And the word of the Lord was published throughout all the region.

VER. 50.

Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας, καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.

But the Jews stirred up the devout and honourable women, and the chief men in the city, [a] *and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*

[a] See on Matt. x. ver. 23. clause 1.

VER. 51.

Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.

[a] *But they shook off the dust of their feet against them, and came unto Iconium.*

[a] See on Matt. x. ver. 14. clause 2.

VER. 52.

Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

[a] *And the disciples were filled with joy,* [b] *and with the Holy Ghost.*

[a] See on Matt. v. ver. 12. clause 1.

[b] See on chap. ii. ver. 4. clause 1.

CHAP. XIV.—VER. 1.

Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

VER. 2.

Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν, καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

[a] *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.*

[a] See on chap. xiii. ver. 45.

VER. 3.

Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

Long time therefore abode they speaking boldly in the Lord, [a] *which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

[a] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. See also on Matt. x. ver. 8. clause 1.

VER. 4.

Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

VER. 5.

Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,

[a] *And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use* them *despitefully, and to stone them,*

[a] Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me, 2 Tim. iii. 11.

VER. 6.

Συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον·

[a] *They were ware of* it, *and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:*

[a] See on Matt. x. ver. 23. clause 1.

VER. 7.

Κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

[a] *And there they preached the Gospel.*

[a] See on chap. viii. ver. 4.

VER. 8.

Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιεπεπατήκει·

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

VER. 9.

Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,

The same heard Paul speak: who stedfastly beholding him, [a] and perceiving that he had faith to be healed,

[a] See on Matt. xv. ver. 28. clause 2.

VER. 10.

Εἶπε μεγάλῃ τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἥλλετο, καὶ περιεπάτει.

[a] *Said with a loud voice, Stand upright on thy feet. And he leaped and walked.*

[a] See on chap. iii. ver. 6. clause 3.

VER. 11.

Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us, in the likeness of men.

VER. 12.

Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

VER. 13.

Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

VER. 14.

Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, ἐξεπήδησαν εἰς τὸν ὄχλον, κράζοντες,

Which *when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,*

VER. 15.

Καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν, ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς, ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should [a] turn from these vanities unto [b] the living God, [c] which made heaven, and earth, and the sea, and all things that are therein:

[a] They that make a graven image *are* all of them vanity, and their delectable things shall not profit: and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Isa. xliv. 9, 10. They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men; bring *it* again to mind, O ye transgressors, xlvi. 6—8. For the customs of the people *are* vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe: They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm-tree, but speak not, Jer. x. 3—5. Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

But they are altogether brutish and foolish; the stock *is* a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*. But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish, 7—15. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*, xiv. 22. We know that an idol *is* nothing in the world, and that *there is* none other God but one, 1 Cor. viii. 4.

[b] See on John v. ver. 26. clause 1.

[c] See on chap. iv. ver. 24.

VER. 16.

Ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.

[a] *Who in times past suffered all nations to walk in their own ways.*

[a] So I gave them up unto their own hearts' lust; *and* they walked in their own counsels, Psal. lxxxi. 12. Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, Rom. i. 21—26. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 28—32.

VER. 17.

Καί τοί γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

[a] *Nevertheless he left not himself without witness, in that he did good,* [b] *and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

[a] Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast. How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, Psal. xxxvi. 5—7. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, lii. 1. O LORD, how manifold

are thy works! in wisdom hast thou made them all: the earth is full of thy riches; *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships; *there is* that leviathan, *whom* thou hast made to play therein. These wait all upon thee, that thou mayest give *them* their meat in due season. *That* thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth, civ. 24—30. The LORD *is* good to all; and his tender mercies *are* over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations. The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing, cxlv. 9—16. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil, Luke vi. 35.

[b] I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields, Job v. 8—10. By the breath of God frost is given; and the breath of the waters is straitened. Also by watering he weareth the thick cloud; he scattereth his bright cloud, And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy, xxxvii. 10—13. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it, Psal. lxv. 9—13. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God; Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, *and* to the young ravens which cry, cxlvii. 7—9. Neither say they in their hearts, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest, Jer. v. 24. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*, xiv. 22.

VER. 18.

Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

VER. 19.

Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.

[a] *And there came thither* certain *Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew* him *out of the city, supposing he had been dead.*

[a] Persecuted, but not forsaken; cast down, but not destroyed, Always bearabout in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 9—11. Thrice was I beaten with rods, once was I stoned, xi. 25.

VER. 20.

Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

VER. 21.

Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν·

*And when they had preached the Gospel to that city, and had * taught many, they returned again to Lystra, and to Iconium, and Antioch,*

* Gr. *made many disciples.*

VER. 22.

Ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Confirming the souls of the disciples, [a] *and exhorting them to continue in the faith,* [b] *and that we must through much tribulation enter into the kingdom of God.*

[a] See on John viii. ver. 31.

[b] See on Matt. v. ver. 10. clause 1.

VER. 23.

Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

[a] *And when they had ordained them elders in every church, and had* [b] *prayed with fasting, they commended them to the Lord, on whom they believed.*

[a] See on chap. xi. ver. 30.

[b] See on Matt. vi. ver. 16. clause 1.

VER. 24.

Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν.

And after they had passed through Pisidia, they came to Pamphylia.

VER. 25.

Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν·

And when they had preached the word in Perga, they went down into Attalia:

VER. 26.

Κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν· ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

VER. 27.

Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, [a] *and how he had opened the door of faith unto the Gentiles.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 28.

Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

And there they abode long time with the disciples.

CHAP. XV.—VER. 1.

Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς· Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.

And certain men which came down from Judæa, [a] *taught the brethren,* and said, *Except ye be circumcised after the manner of Moses, ye cannot be saved.*

[a] Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do

the whole law, Gal. v. 1—3. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another, 11—13.

VER. 2.

Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

When therefore Paul and Barnabas had no small dissention and disputation with them; [a] *they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

[a] Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles: but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 1, 2.

VER. 3.

Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

VER. 4.

Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

VER. 5.

Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

But there * *rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.*

* Or, *rose up*, said they, *certain*.

VER. 6.

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

And the apostles and elders came together for to consider of this matter.

VER. 7.

Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, [a] *ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.*

[a] See on chap. x.

VER. 8.

Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ Ἅγιον, καθὼς καὶ ἡμῖν·

[a] *And God, which knoweth the hearts, bare them witness,* [b] *giving them the Holy Ghost, even as* he did *unto us;*

[a] See on Matt. ix. ver. 4. clause 1.
[b] See on John vii. ver. 39. clause 1.

VER. 9.

Καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.

And put no difference between us and them, [a] *purifying their hearts by faith.*

[a] And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common, Acts x. 15. See also on Luke i. ver. 75.

VER. 10.

Νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν, οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι:

Now therefore why tempt ye God, [a] *to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

[a] For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

VER. 11.

Ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

[a] *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

[a] Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 20, 21. For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord, vi. 23. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, ii. 16. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 5, 6. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it* is the gift of God: Not of works, lest any man should boast, ii. 7—9. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly, through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Titus iii. 3—7.

VER. 12.

Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

VER. 13.

Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες ἀδελφοὶ, ἀκούσατέ μου·

And after they had held their peace, [a] *James answered, saying, Men* and *brethren, hearken unto me:*

[a] But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the

poor; the same which I also was forward to do, ii. 9, 10.

VER. 14.

Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

VER. 15.

Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·

And to this agree the words of the prophets; as it is written,

VER. 16.

Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκήνην Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·

[a] *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

[a] In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, Amos ix. 11.

VER. 17.

Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.

[a] *That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*

[a] That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this, Amos ix. 12.

VER. 18.

Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

[a] *Known unto God are all his works from the beginning of the world.*

[a] God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good, Numb. xxiii. 19. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlvi. 10. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9.

VER. 19.

Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν,

Wherefore my sentence is, that we trouble not them, which from among the Gentiles [a] *are turned to God:*

[a] For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, 1 Thess. i. 9.

VER. 20.

Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

But that we write unto them, [a] *that they abstain from pollutions of idols,* [b] *and* from *fornication,* [c] *and* from *things strangled, and* from *blood.*

[a] They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, *even* the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance, Psal. cvi. 34—40. But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils, 1 Cor. x. 20.

[b] But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, vi. 9. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 13—18. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband, vii. 2. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Eph. v. 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 5, 6. For this is the will of God, *even* your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3.

[c] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat, Gen. ix. 4. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth, and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For *it* is the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off, Lev. iv. 13, 14. Only be sure that thou eat not the blood: for the blood *is* the life: and thou mayest not eat the life with the flesh, Deut. xii. 23.

VER. 21.

Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

[a] *For Moses of old time hath in every city them that preach him, being read in the Synagogues every sabbath day.*

[a] See on chap. xiii. ver. 15.

VER. 22.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν, πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, [a] *Judas surnamed Barsabas,* [b] *and Silas, chief men among the brethren.*

[a] And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, Acts i. 23.

[b] And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*, ver. 32. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers, xvi. 19.

VER. 23.

Γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.

And they wrote letters *by them after this manner; The apostles and elders and brethren* send *greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:*

VER. 24.

Ἐπειδὴ ἠκούσαμεν ὅτι τινες, ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι, καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα·

[a] *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying,* Ye must *be circumcised, and keep the law: to whom we gave no* such *commandment:*

[a] And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you, Gal. ii. 4, 5. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11.

VER. 25.

Ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

VER. 26.

Ἀνθρώποις παραδεδακόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Men that have hazarded their lives for the name of our Lord Jesus Christ.*

[a] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 50, 51. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead, xiv. 19.

VER. 27.

Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

We have sent therefore Judas and Silas, who shall also tell you *the same things by* * *mouth.*

* Gr. *word.*

VER. 28.

Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες τούτων·

[a] *For it seemed good* [b] *to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

[a] See on chap. viii. ver. 29.

[b] See on John xvi. ver. 13. clause 2.

VER. 29.

Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἔρρωσθε.

[a] *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

[a] See on ver. 20.

VER. 30.

Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

VER. 31.

Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.

Which *when they had read, they rejoiced for the* * *consolation.*

* Or, *exhortation.*

VER. 32.

Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπεστήριξαν.

And Judas and Silas, [a] *being prophets also themselves, exhorted the brethren with many words, and confirmed* them.

[a] See on chap. xiii. ver. 1.

VER. 33.

Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

And after they had tarried there *a space, they were let go in peace from the brethren unto the apostles.*

VER. 34.

Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

Notwithstanding it pleased Silas to abide there still.

VER. 35.

Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

VER. 36.

Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see *how they do.*

VER. 37.

Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

And Barnabas determined to take with them [a] *John, whose surname was Mark.*

[a] And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, Acts xii. 25.

VER. 38.

Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.

But Paul thought not good to take him with them, [a] *who departed from them from Pamphylia, and went not with them to the work.*

[a] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem, Acts xiii. 13.

VER. 39.

Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον, ἐκπλεῦσαι εἰς Κύπρον·

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

VER. 40.

Παῦλος δὲ ἐπιλεξάμενος Σίλαν, ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

VER. 41.

Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.—VER. 1.

Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος,

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, [a] *the son of a certain woman, which was a Jewess, and believed; but his father* was *a Greek:*

[a] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. ii. 4, 5.

VER. 2.

Ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

Which was well reported of by the brethren that were at Lystra and Iconium.

VER. 3.

Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ

τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν.

Him would Paul have to go forth with him; [a] *and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.*

[a] And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, 1 Cor. ix. 20.

VER. 4.

Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἰερουσαλήμ.

And as they went through the cities, [a] *they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.*

[a] See chap. xv. ver. 23—29.

VER. 5.

Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

And so were the churches established in the faith, and increased in number daily.

VER. 6.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ.

Now when they had gone throughout Phrygia and the region of Galatia, [a] *and were forbidden of the Holy Ghost to preach the word in Asia,*

[a] See on chap. viii. ver. 29.

VER. 7.

Ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

VER. 8.

Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα.

And they passing by Mysia [a] *came down to Troas.*

[a] Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

VER. 9.

Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· Ἀνήρ τις ἦν Μακεδὼν ἑστὼς παρακαλῶν αὐτὸν, καὶ λέγων· Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

VER. 10.

Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

And after he had seen the vision, [a] *immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.*

[a] I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 11.

Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην· τῇ τε ἐπιούσῃ εἰς Νεάπολιν·

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day *to Neapolis;*

VER. 12.

Ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

And from thence to Philippi, which is * *the chief city of that part of Macedonia,* and *a colony: and we were in that city abiding certain days.*

* Or, *the first.*

VER. 13.

Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι· καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί.

And on the sabbath we went out of the city by a river side, where prayer

was wont to be made; and we sat down, and spake unto the women which resorted thither.

VER. 14.

Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις, πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: [a] *whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

[a] See on Luke xxiv. ver. 45.

VER. 15.

Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε, λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε. Καὶ παρεβιάσατο ἡμᾶς.

[a] *And when she was baptized, and her household, she besought* us, *saying, If ye have judged me to be faithful to the Lord,* [b] *come into my house, and abide* there. *And she constrained us.*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. x. ver. 41.

VER. 16.

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος, ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη.

And it came to pass, as we went to prayer, a certain damsel, [a] *possessed with a spirit of* * *divination met us, which brought her masters much gain by soothsaying:*

* Or, *Python.*

[a] See on chap. viii. ver. 9.

VER. 17.

Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι, δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.

The same followed Paul and us, and cried, saying, [a] *These men are the servants of the most high God, which shew unto us the way of salvation.*

[a] See on chap. xiii. ver. 26. clause 2.

VER. 18.

Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀφ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

And this did she many days. But Paul, being grieved, turned and said to the spirit, [a] *I command thee in the name of Jesus Christ to come out of her.* [b] *And he came out the same hour.*

[a] See on chap. iii. ver. 6. clause 3.
[b] See on Matt. iv. ver. 24. clause 4.

VER. 19.

Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας.

And when her masters saw that the hope of their gains was gone, [a] *they caught Paul and Silas, and drew* them *into the* * *market place unto the rulers,*

* Or, *court.*

[a] See on Matt. x. ver. 18. clause 1.

VER. 20.

Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.

VER. 21.

Καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι, οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.

And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

VER. 22.

Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν· καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν·

And the multitude rose up together against them: and the magistrates rent off their clothes, [a] *and commanded to beat* them.

[a] See on Matt. x. ver. 17. clause 3.

VER. 23.

Πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς.

[a] *And when they had laid many stripes upon them,* [b] *they cast* them *into prison, charging the jailor to keep them safely:*

[a] Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 25.

[b] Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1. But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, ii. 2.

VER. 24.

Ὃς παραγγελίαν τοιαύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

VER. 25.

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεὸν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.

[a] *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

[a] See on Matt. v. ver. 12. clause 1.

VER. 26.

Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

VER. 27.

Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

VER. 28.

Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν πρᾶξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

VER. 29.

Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ·

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

VER. 30.

Καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

And brought them out, and said, Sirs, [a] *what must I do to be saved?*

[a] See on Matt. xix. ver. 16.

VER. 31.

Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

And they said, [a] *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 32.

Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

And they spake unto him the word of the Lord, and to all that were in his house.

VER. 33.

Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς, ἔλουσεν ἀπὸ τῶν πληγῶν· καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα·

And he took them the same hour of the night, and washed their *stripes;* [a] *and was baptized, he and all his, straightway.*

[a] See on Matt. iii. ver. 6. clause 1.

VER. 34.

Ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.

And when he had brought them into his house, he set meat before them, [a] *and rejoiced, believing in God with all his house.*

[a] See on chap. viii. ver. 39. clause 2.

VER. 35.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.

And when it was day, the magistrates sent the serjeants, saying, Let those men go.

VER. 36.

Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε, ἐν εἰρήνῃ.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

VER. 37.

Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακήν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us *into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.*

VER. 38.

Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,

And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

VER. 39.

Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.

And they came and besought them, and brought them *out, and desired* them *to depart out of the city.*

VER. 40.

Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

And they went out of the prison, and entered into the house of Lydia; *and when they had seen the brethren, they comforted them, and departed.*

CHAP. XVII.—VER. 1.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

VER. 2.

Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σαββάτα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

VER. 3.

Διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς, Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.

Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that [a] *this Jesus,* [*] *whom I preach unto you, is Christ.*

[*] Or, *whom*, said he, *I preach.*

[a] See on Luke iv. ver. 18. clause 2.

VER. 4.

Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

VER. 5.

Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.

[a] *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company,* [b] *and set all the city on an uproar,* [c] *and assaulted the house of Jason, and sought to bring them out to the people.*

[a] See on chap. xiii. ver. 45.

[b] For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, 1 Thess. ii. 14. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, iii. 4.

[c] Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21.

VER. 6.

Μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν,

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

VER. 7.

Οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.

Whom Jason hath received: and these all do contrary to the decrees of Cæsar, [a] *saying, that there is another king,* one *Jesus.*

[a] See on Matt. ii. ver. 2. clause 1.

VER. 8.

Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.

And they troubled the people and the rulers of the city, when they heard these things.

VER. 9.

Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

And when they had taken security of Jason, and of the other, they let them go.

VER. 10.

Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆσαν.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither *went into the synagogue of the Jews.*

VER. 11.

Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, [a] *and searched the Scriptures daily, whether those things were so.*

[a] See on John v. ver. 39. clause 1.

VER. 12.

Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι.

Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few.

VER. 13.

Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ, σαλεύοντες τοὺς ὄχλους.

[a] *But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.*

[a] For ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews; Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost, 1 Thess. ii. 14—16.

VER. 14.

Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θά-

λασσαν· ὑπέμεινον δὲ, ὅ,τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

VER. 15.

Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

VER. 16.

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρῳξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν·

*Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city * wholly given to idolatry.*

* Or, *full of idols.*

VER. 17.

Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

VER. 18.

Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ· Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.

*Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this * babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus,* [a] *and the resurrection.*

* Or, *base fellow.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 19.

Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες· Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σου λαλουμένη διδαχή;

*And they took him, and brought him unto * Areopagus, saying, May we know what* [a] *this new doctrine, whereof thou speakest,* is?

* Or, *Mars' hill.* It was the highest court in Athens.

[a] And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this *matter,* Acts xvii. 32. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

VER. 20.

Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι.

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

VER. 21.

(Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.)

(*For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.*)

VER. 22.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

*Then Paul stood in the midst of * Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

* Or, *the court of the Areopagites.*

VER. 23.

Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· ΑΓΝΩΣΤΩι ΘΕΩι· ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.

For as I passed by, [a] *and beheld your* * *devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*

* Or, *gods that ye worship*, 2 Thess. ii. 4.

[a] For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), viii. 5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 4—6. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods, Gal. iv. 8.

VER. 24.

Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ.

[a] *God that made the world and all things therein, seeing that he is Lord of heaven and earth,* [b] *dwelleth not in temples made with hands;*

[a] See on chap. iv. ver. 24.
[b] See on chap. vii. ver. 48.

VER. 25.

Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.

[a] *Neither is worshipped with men's hands, as though he needed any thing,* [b] *seeing he giveth to all life, and breath, and all things;*

[a] See on Matt. ix. ver. 13. clause 2.
[b] See on chap. xiv. ver. 17.

VER. 26.

Ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παν τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν·

[a] *And hath made of one blood all nations of men for to dwell on all the face of the earth,* [b] *and hath determined the times before appointed, and the bounds of their habitation;*

[a] And Adam called his wife's name Eve; because she was the mother of all living, Gen. iii. 20. These *are* the three sons of Noah: and of them was the whole earth overspread, ix. 19.

[b] Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass, Job xiv. 5.

VER. 27.

Ζητεῖν τὸν Κύριον, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν· καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα·

[a] *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*

[a] Seek ye the Lord while he may be found, call ye upon him while he is near, Isa. lv. 6.

VER. 28.

Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι· Τοῦ γὰρ καὶ γένος ἐσμέν.

[a] *For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

[a] Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand *is* the soul of every living thing, and the breath of all mankind, Job xii. 9, 10. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. O bless our God, ye people, and make the voice of his praise to be heard; Which holdeth our soul in life, and suffereth not our feet to be

moved, lxvi. 8, 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist, Col. i. 16, 17. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 3.

VER. 29.

Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον.

Forasmuch then as we are the offspring of God, [a] *we ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device.*

[a] Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the LORD, or *being* his counsellor, hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him *are* as nothing; and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains, Isa. xl. 12—19.

VER. 30.

Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν.

[a] *And the times of this ignorance God winked at;* [b] *but now commandeth all men every where to repent:*

[a] See on chap. xiv. ver. 16.

[b] See on Matt. iii. ver. 2. clause 1.

VER. 31.

Διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

[a] *Because he hath appointed a day, in the which he will judge the world in righteousness by* that *man whom he hath ordained;* whereof *he hath* * *given assurance unto all* men, [b] *in that he hath raised him from the dead.*

* Or, *offered faith.*

[a] See on John v. ver. 22.

[b] See on chap. ii. ver. 24. clause 1.

VER. 32.

Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκουσόμεθά σου πάλιν περὶ τούτου.

[a] *And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this* matter.

[a] See on ver. 19.

VER. 33.

Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

So Paul departed from among them.

VER. 34.

Τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης· καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

Howbeit certain men clave unto him, and believed: among the which was *Dionysius the Areopagite, and a woman named Damaris, and others with them.*

CHAP. XVIII.—VER. 1.

Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κόρινθον.

After these things Paul departed from Athens, and came to Corinth;

VER. 2.

Καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς.

[a] *And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.*

[a] Greet Priscilla and Aquila, my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles, Rom. xvi. 3, 4. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house, 1 Cor. xvi. 19.

VER. 3.

Καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς, καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.

[a] *And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.*

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me, Acts xx. 34. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it, 1 Cor. iv. 11, 12. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 4.

Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

VER. 5.

Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ἔτε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

[a] *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews* that *Jesus* *was *Christ.*

* Or, *is the Christ.*

[a] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, Acts xvii. 13—15. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea, 2 Cor. i. 19. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*, xi. 9.

VER. 6.

Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

[a] *And when they opposed themselves, and blasphemed,* [b] *he shook* his *raiment, and said unto them,* [c] *Your blood* be *upon your own heads; I* am *clean: from henceforth I will go unto the Gentiles.*

[a] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiv. 45, 46.

[b] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14.

[c] Wherefore I take you to record this day, that I *am* pure from the blood of all *men*, Acts xx. 26.

VER. 7.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

VER. 8.

Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο.

[a] *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing* [b] *believed, and were baptized.*

[a] I thank God that I baptized none of you but Crispus and Gaius, 1 Cor. i. 14.

[b] See on chap. viii. ver. 37. clauses 1, 2.

VER. 9.

Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς·

Then spake the Lord to Paul in the night by a vision, [a] *Be not afraid, but speak, and hold not thy peace:*

[a] See on Matt. x. ver. 28. clause 1.

VER. 10.

Διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

[a] *For I am with thee,* [b] *and no man shall set on thee to hurt thee: for I have much people in this city.*

[a] See on Matt. xxviii. ver. 20. clause 2.

[b] No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord, Isa. liv. 17. And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 20, 21. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish, Luke xxi. 17, 18. What shall we then say to these things? If God *be* for us, who *can be* against us? Rom. viii. 31.

VER. 11.

Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

And he * *continued* there *a year and six months, teaching the word of God among them.*

* Gr. *sat* there.

VER. 12.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

VER. 13.

Λέγοντες· Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.

Saying, This fellow *persuadeth men to worship God contrary to the law.*

VER. 14.

Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν.

And when Paul was now about to open his *mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:*

VER. 15.

Εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.

But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

VER. 16.

Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

And he drave them from the judgment seat.

VER. 17.

Ἐπιλαζόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

VER. 18.

Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.

And Paul after this *tarried* there *yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him* [a] *Priscilla and Aquila,* [b] *having shorn* his *head in* [c] *Cenchrea: for he had a vow.*

[a] See on ver. 2.

[b] Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD; He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow. All the days that he separateth *himself* unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God *is* upon his head. All the days of his separation he *is* holy unto the LORD, Numb. vi. 2—8.

[c] I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also, Rom. xvi. 1, 2.

VER. 19.

Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

VER. 20.

Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·

When they desired him *to tarry longer time with them, he consented not;*

VER. 21.

Ἀλλ' ἀπετάξατο αὐτοῖς, εἰπών· Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου.

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [a] *if God will. And he sailed from Ephesus.*

[a] Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you, Rom. i. 10. and xv. 32. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 19. But I trust in the Lord that I also myself shall come shortly, Phil. ii. 24. And this will we do, if God permit, Heb. vi. 3. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow: For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will,

we shall live, and do this, or that, Jam. iv. 13—15.

VER. 22.

Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

VER. 23.

Καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

And after he had spent some time there *he departed,* [a] *and went over* all *the country of Galatia and Phrygia in order, strengthening all the disciples.*

[a] Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye, 1 Cor. xvi. 1.

VER. 24.

Ἰουδαῖος δέ τις, Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

And a certain Jew named Apollos, born at Alexandria, [a] *an eloquent man,* and *mighty in the Scriptures, came to Ephesus.*

[a] See on Matt. xiii. ver. 52. clause 3.

VER. 25.

Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

This man was instructed in the way of the Lord; and being fervent in the spirit, [a] *he spake and taught diligently the things of the Lord, knowing only the baptism of John.*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase, iii. 5, 6.

VER. 26.

Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

And he began to speak boldly in the synagogue: whom when [a] *Aquila and Priscilla had heard, they took him unto* them, *and expounded unto him the way of God more perfectly.*

[a] See on ver. 2.

VER. 27.

Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτὸν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος·

And when he was disposed to pass into Achaia, [a] *the brethren wrote, exhorting the disciples to receive him:* [b] *who, when he was come, helped them much which had* [c] *believed through grace:*

[a] Do we begin again to commend ourselves? or need we, as some *others,* epistles of commendation to you, or *letters* of commendation from you? 2 Cor. iii. 1.

[b] See on ver. 25.

[c] See on John i. ver. 12. clause 3.

VER. 28.

Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

For he mightily convinced the Jews, and that *publicly, shewing by the Scriptures that* [a] *Jesus* * *was Christ.*

* Or, *is the Christ.*

[a] See on Luke iv. ver. 18. clause 2.

CHAP. XIX.—VER 1.

Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἔφεσον· καὶ εὑρών τινας μαθητὰς,

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

VER. 2.

Εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς

αὐτόν· ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.

He said unto them, [a] *Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

[a] See on John vii. ver. 39. clause 1.

VER. 3.

Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

VER. 4.

Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.

Then said Paul, [a] *John verily baptized with the baptism of repentance,* [b] *saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on Matt. iii. ver. 11. clause 2.

VER. 5.

Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

When they heard this, [a] *they were baptized in the name of the Lord Jesus.*

[a] See on chap. x. ver. 48.

VER. 6.

Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλουν τε γλώσσαις, καὶ προεφήτευον.

[a] *And when Paul had laid his hands upon them, the Holy Ghost came on them;* [b] *and they spake with tongues,* [c] *and prophesied.*

[a] Then laid they *their* hands on them, and they received the Holy Ghost, Acts viii. 17.
[b] See on chap. ii. ver. 4. clause 2.
[c] See on chap. xiii. ver. 1.

VER. 7.

Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.

And all the men were about twelve.

VER. 8.

Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος, καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

VER. 9.

Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τύραννου τινός.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

VER. 11.

Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου·

[a] *And God wrought special miracles by the hands of Paul:*

[a] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 12.

Ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.

So that from his body were brought unto the sick handkerchiefs or aprons,

and the diseases departed from them, [a] *and the evil spirits went out of them.*

[a] See on Matt. iv. ver. 24. clause 4.

VER. 13.

Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

VER. 14.

Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτά, οἱ τοῦτο ποιοῦντες.

And there were seven sons of one *Sceva, a Jew,* and *chief of the priests, which did so.*

VER. 15.

Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;

[a] *And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*

[a] See on Matt. viii. ver. 29. clause 1.

VER. 16.

Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

VER. 17.

Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

VER. 18.

Πολλοί τε τῶν πεπιστευκότων ἤρχοντο, ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

And many that believed came, and confessed, and shewed their deeds.

VER. 19.

Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.

Many of them also which used curious arts brought their books together, and burned them before all men: *and they counted the price of them, and found it fifty thousand* pieces *of silver.*

VER. 20.

Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

[a] *So mightily grew the word of God and prevailed.*

[a] Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth, ver. 26, 27. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, 1 Cor. xvi. 8, 9.

VER. 21.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἰερουσαλὴμ, εἰπών· Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

After these things were ended, [a] *Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

[a] Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will

come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be some what filled with your *company*. But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, xv. 23—26. And in this confidence I was minded to come unto you before, that ye might have a second benefit: And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

VER. 22.

Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

[a] *So he sent into Macedonia two that ministered unto him,* [b] *Timotheus* [c] *and Erastus; but he himself stayed in Asia for a season.*

[a] And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed, for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

[b] For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 17—19.

[c] Erastus the chamberlain of the city saluteth you, Rom. xvi. 23. Erastus abode at Corinth, 2 Tim. iv. 20.

VER. 23.

Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

And the same time there arose no small stir about that way.

VER. 24.

Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρεῖχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην·

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

VER. 25.

Οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι.

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

VER. 26.

Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, [a] *saying that they be no gods, which are made with hands:*

[a] See on chap. xiv. ver. 15. clause 1.

VER. 27.

Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

VER. 28.

Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

And when they heard these sayings *they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.*

VER. 29.

Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου.

And the whole city was filled with confusion: and having caught [a] *Gaius*

and [b]*Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*

[a] Gaius mine host, and of the whole Church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 23.

[b] And there accompanied him into Asia, Sopater of Berœa; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us, xxviii. 2. Aristarchus my fellow-prisoner saluteth you, Col. iv. 10. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers, Philem. 24.

VER. 30.

Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.

And when Paul would have entered in unto the people, the disciples suffered him not.

VER. 31.

Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

And certain of the chief of Asia, which were his friends sent unto him, desiring him that he would not adventure himself into the theatre.

VER. 32.

Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ἤδεισαν τίνος ἕνεκεν συνεληλύθεισαν.

Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

VER. 33.

Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

VER. 34.

Ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

VER. 35.

Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησίν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς;

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is * *a worshipper of the great goddess Diana, and of the* image *which fell down from Jupiter?*

* Gr. *the temple-keeper.*

VER. 36.

Ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν.

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

VER. 37.

Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους, οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

VER. 38.

Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, * *the law is open, and there are deputies: let them implead one another.*

* Or, *the court-days are kept.*

VER. 39.

Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται·

But if ye inquire any thing concerning other matters, it shall be determined in a *lawful assembly.*

* Or, *ordinary.*

VER. 40.

Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

VER. 41.

Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

And when he had thus spoken, he dismissed the assembly.

CHAP. XX.—VER. 1.

Μετὰ δὲ τὸ παύσασθαι τὸν Θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

[a] *And after the uproar was ceased, Paul called unto* him *the disciples, and embraced* them, [b] *and departed for to go into Macedonia.*

[a] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;* 2 Cor. i. 3—10.

[b] Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5.

VER. 2.

Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

VER. 3.

Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

And there *abode three months. And when the Jews laid wait for him, as he was about to sail into Syria,* [a] *he purposed to return through Macedonia.*

[a] And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 16.

VER. 4.

Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαίος· Θεσσαλονικέων δὲ, Ἀρίσταρκος, καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος.

[a] *And there accompanied him into Asia Soputer of Berea; and of the Thessalonians,* [b] *Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia,* [c] *Tychicus and* [d] *Trophimus.*

[a] Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who who wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 21—23.

[b] See on chap. xix. ver. 29. clause 2.

[c] But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in

the Lord, shall make known to you all things, Eph. vi. 21. All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord, Col. iv. 7.

[d] (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple), Acts xxi. 29.

VER. 5.

Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

These going before tarried for us at Troas.

VER. 6.

Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

And we sailed away from Philippi after [a] *the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 7.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου·

And upon the first day of the week, [a] *when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

[a] See on chap. ii. ver. 42.

VER. 8.

Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι.

And there were many lights in the upper chamber, where they were gathered together.

VER. 9.

Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω· καὶ ἤρθη νεκρός.

And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

VER. 10.

Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.

And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

VER. 11.

Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

VER. 12.

Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

And they brought the young man alive, and were not a little comforted.

VER. 13.

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

VER. 14.

Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην.

And when he met with us at Assos, we took him in, and came to Mitylene.

VER. 15.

Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον·

And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

VER. 16.

Ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, [a] *to be at Jerusalem* [b] *the day of Pentecost.*

[a] And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem, Acts xxi. 12.

[b] See on chap. ii. ver. 1. clause 1.

VER. 17.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

And from Melitus he sent to Ephesus, and called [a] *the elders of the Church.*

[a] See on chap. xi. ver. 30.

VER. 18.

Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην·

And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

VER. 19.

Δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·

[a] *Serving the Lord with all humility of mind,* [b] *and with many tears and temptations, which befell me by the lying in wait of the Jews:*

[a] For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God, vi. 3, 4. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 2 Tim. iii. 10.

[b] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace: And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day, 1 Cor. iv. 9—13. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 7—11. In much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet* true; As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 4—10. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the

Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 23—27.

VER. 20.

Ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς, δημοσίᾳ καὶ κατ' οἴκους

And *how I kept back nothing that was profitable* unto you, *but have shewed you, and have taught you publickly, and from house to house,*

VER. 21.

Διαμαρτυρόμενος, Ἰουδαίοις τε καὶ Ἕλλησι, τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

Testifying both to the Jews, and also to the Greeks, [a]*repentance toward God,* [b]*and faith toward our Lord Jesus Christ.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Mark xvi. ver. 16. clause 1.

VER. 22.

Καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς·

And now, behold, [a] *I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there:*

[a] Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed, Rom. xv. 30—32.

VER. 23.

Πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.

[a] *Save that the Holy Ghost witnesseth in every city,* [b] *saying that bonds and afflictions* * *abide me.*

* Or, *wait for me.*

[a] See on chap. viii. ver. 29.

[b] See on Matt. v. ver. 10. clause 1.

VER. 24.

Ἀλλ' οὐδενὸς λόγον ποιοῦμαι οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

[a] *But none of these things move me, neither count I my life dear unto myself,* [b] *so that I might finish my course with joy,* [c] *and the ministry, which I have received of the Lord Jesus, to testify* [d] *the Gospel of the grace of God.*

[a] Then Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair, 2 Cor. iv. 8. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal, 16—18. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 10. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, 1 Thess. iii. 3. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. But thou hast fully known my doctrine, manner of life,

purpose, faith, long-suffering, charity, patience. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me, iii. 10, 11. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

[b] Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. xi. 24—27. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 12—14. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8.

[c] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

[d] See on Matt. iv. ver. 23. clause 3.

VER. 25.

Καὶ νῦν ἰδοῦ, ἐγὼ οἶδα ὅτι οὐκ ἔτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ.

And now, behold, I know that ye all among whom I have gone preaching [a] the kingdom of God, shall see my face no more.

[a] See on Matt. iii. ver. 2. clause 2.

VER. 26.

Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.

Wherefore I take you to record this day, that [a] *I am pure from the blood of all men.*

[a] Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, be shall surely live, because he is warned: also thou hast delivered thy soul. Ezek. iii. 17—21. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning: if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take

any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul, xxxiii. 2—9.

VER. 27.

Οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

[a] *For I have not shunned to declare unto you all the counsel of God.*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

VER. 28.

Προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

[a] *Take heed therefore unto yourselves,* [b] *and to all the flock,* [c] *over the which the Holy Ghost hath made you overseers,* [d] *to feed the Church of God,* [c] *which he hath purchased with his own blood.*

[a] And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 25—27. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 15, 16.

[b] He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, Jer. xiii. 17. Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? 20. Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd *doth* his flock, xxxi. 10. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD, Ezek. xxxiv. 31. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old, Mic. vii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 1—4.

[c] As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy

Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11.

[d] He chose David also his servant, and took him from the sheep-folds: From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands, Psal. lxxviii. 70—72. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. Jesus saith unto him, Feed my sheep, John xxi. 16.

[e] See on Matt. xx. ver. 28. clauses 3, 4.

VER. 29.

Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου.

For I know this, that after my departing [a] *shall grievous wolves enter in among you, not sparing the flock.*

[a] See on Matt. vii. ver. 15.

VER. 30.

Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.

[a] *Also of your own selves shall men arise, speaking perverse things,* [b] *to draw away disciples after them.*

[a] But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 18, 19.

[b] See on Matt. xxiv. ver. 5.

VER. 31.

Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.

[a] *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

[a] See on Matt. xxiv. ver. 42. clause 1.

VER. 32.

Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν.

And now, brethren, I commend you to God, and to the word of his grace, [a] *which is able to build you up,* [b] *and to give you an inheritance among all them* [c] *which are sanctified.*

[a] But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

[b] To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the

glory of his inheritance in the saints, Eph. i. 18. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 24. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix. 15. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned: But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, xi. 14—16. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 34.

[c] See on Luke i. ver. 75.

VER. 33.

Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·

I have coveted no man's silver, or gold, or apparel.

VER. 34.

Αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.

[a] *Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*

[a] See on chap. xviii. ver. 3.

VER. 35.

Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.

I have shewed you all things, [a] how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, [b] It is the more blessed to give than to receive.

[a] Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 14.

[b] See on Matt. v. ver. 42. clause 1.

VER. 36.

Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

And when he had thus spoken, he kneeled down, and prayed with them all.

VER. 37.

Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

And they all wept sore, and fell on Paul's neck, and kissed him,

VER. 38.

Ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν· προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.—VER. 1.

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

VER. 2.

Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.

And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

VER. 3.

Ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συ-

ρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον.

Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

VER. 4.

Καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον, διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἰερουσαλήμ.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

VER. 5.

Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν, προηυξάμεθα.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

VER. 6.

Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

And when we had taken our leave one of another, we took ship; and they returned home again.

VER. 7.

Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

VER. 8.

Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.

And the next day we that were of Paul's company departed, and came unto Cæsarea: [a] and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

[a] But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea, Acts viii. 40.

VER. 9.

Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.

And the same man had four daughters, virgins, [a] which did prophesy.

[a] See on chap. xiii. ver. 1.

VER. 10.

Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἄγαβος.

And as we tarried there many days, there came down from Judæa [a] a certain prophet, named Agabus.

[a] And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 11.

Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, [a] Thus saith the Holy Ghost, [b] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

[a] See on chap. viii. ver. 29.

[b] And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned, Acts xxii. 25. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound, xxiv. 26, 27. For

this cause I Paul, the prisoner of Jesus Christ for you Gentiles, Eph. iii. 1. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, vi. 20. Wherein I suffer trouble, as an evildoer, *even* unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 12.

Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλήμ.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

VER. 13.

Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

Then Paul answered, [a] *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

[a] See on chap. xx. ver. 24. clause 1.

VER. 14.

Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γινέσθω.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

VER. 15.

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσαλήμ.

And after those days we took up our carriages, and went up to Jerusalem.

VER. 16.

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

There went with us also certain *of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.*

VER. 17.

Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.

And when we were come to Jerusalem, the brethren received us gladly.

VER. 18.

Τῇ δὲ ἐπιούσῃ εἰσήει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

And the day *following Paul went in with us unto* [a] *James; and all* [b] *the elders were present.*

[a] See on chap. xv. ver. 13.
[b] See on chap. xi. ver. 30.

VER. 19.

Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο, καθ' ἓν, ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

VER. 20.

Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον, εἶπόν τε αὐτῷ· Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νομοῦ ὑπάρχουσι.

And when they heard it, *they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

VER. 21.

Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their *children, neither to walk after the customs.*

VER. 22.

Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

VER. 23.

Τοῦτο οὖν ποίησον ὃ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρας τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·

Do therefore this that we say to thee: [a] *We have four men which have a vow on them;*

[a] See on chap. xviii. ver. 18. clause 2.

VER. 24.

Τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλήν· καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περί σοῦ, οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων.

Them take, and purify thyself with them, and be at charges with them, that they may shave their *heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but* that *thou thyself also walkest orderly, and keepest the law.*

VER. 25.

Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς, τό, τε εἰδωλόθυτον, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν.

As touching the Gentiles which believe, [a] *we have written and concluded that they observe no such thing, save only that they keep themselves from* things *offered to idols, and from blood, and from strangled, and from fornication.*

[a] See on chap. xv. ver. 20.

VER. 26.

Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσήει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

[a] *Then Paul took the men,* [b] *and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*

[a] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, 1 Cor. ix. 19, 20.

[b] And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; And he shall offer his offering unto the LORD, one he-lamb of the first-year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering. And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering. And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put *it* in the fire which is under the sacrifice of the peace-offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: And the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine. This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation, Numb. vi. 13—21.

VER. 27.

Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν,

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

VER. 28.

Κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον.

Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

VER. 29.

Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

VER. 30.

Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἵλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ Θῦραι.

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

VER. 31.

Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἰερουσαλήμ.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

VER. 32.

Ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

VER. 33.

Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς.

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

VER. 34.

Ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

VER. 35.

Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου·

And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

VER. 36.

Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ, κράζον· Αἶρε αὐτόν.

For the multitude of the people followed after, crying, Away with him.

VER. 37.

Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

VER. 38.

Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;

*Art not thou *that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?*

* This Egyptian rose, A. D. 55.

VER. 39.

Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

VER. 40.

Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων·

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them *in the Hebrew tongue, saying,*

CHAP. XXII.—VER. 1.

Ἄνδρες ἀδελφοὶ, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.

Men, brethren, and fathers, hear ye my defence, which I make *now unto you.*

VER. 2.

Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν· καὶ φησιν·

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

VER. 3.

Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον.

I am verily a man which am *a Jew, born in Tarsus,* a city *in Cilicia,* [a] *yet brought up in this city at the feet of Gamaliel,* and *taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

[a] But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 23. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee, xxvi. 5. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14.

VER. 4.

Ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας·

[a] *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*

[a] See on chap. viii. ver. 3.

VER. 5.

Ὡς καὶ ὁ Ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἰερουσαλὴμ, ἵνα τιμωρηθῶσιν.

[a] *As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.*

[a] See on chap. ix. ver. 2.

VER. 6.

Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμὲ,

[a] *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.*

[a] See on chap. ix. ver. 3—18.

VER. 7.

Ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις;

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

VER. 8.

Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ, Κύριε; Εἶπέ τε πρός με· Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

VER. 9.

Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

VER. 10.

Εἶπον δέ· Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρός με· Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

VER. 11.

Ὡς δὲ οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

VER. 12.

Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

VER. 13.

Ἐλθὼν πρός με, καὶ ἐπιστὰς, εἶπέ μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

VER. 14.

Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

VER. 15.

Ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

For thou shalt be his witness unto all men, of what thou hast seen and heard.

VER. 16.

Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

VER. 17.

Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἰερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει,

And it came to pass, that, [a] *when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;*

[a] See on chap. ix. ver. 26.

VER. 18.

Καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον, καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ· διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ.

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

VER. 19.

Κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπί σε·

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

VER. 20.

Καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς, καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

[a] *And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

[a] And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul, Acts vii. 58.

VER. 21.

Καὶ εἶπε πρός με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

[a] See on chap. ix. ver. 15. clause 2.

VER. 22.

Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· Αἶρε

ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον αὐτὸν ζῆν.

And they gave him audience unto this word, and then *lifted up their voices, and said, Away with such a* fellow *from the earth: for it is not fit that he should live.*

VER. 23.

Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

And as they cried out, and cast off their *clothes, and threw dust into the air,*

VER. 24.

Ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολὴν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν· ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

VER. 25.

Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

VER. 26.

Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.

When the centurion heard that, *he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.*

VER. 27.

Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; Ὁ δὲ ἔφη· Ναί.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

VER. 28.

Ἀπεκρίθη τε ὁ χιλίαρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free *born.*

VER. 29.

Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

Then straightway they departed from him which should have * *examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.*

* Or, *tortured him.*

VER. 30.

Τῇ δὲ ἐπαύριον, βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ, τί κατηγορεῖται, παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his *bands, and commanded the Chief Priests and all their council to appear, and brought Paul down, and set him before them.*

CHAP. XXIII.—VER. 1.

Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, εἶπεν· Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

VER. 2.

Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα.

And the High Priest Ananias commanded them that stood by him to smite him on the mouth.

VER. 3.

Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

Then said Paul unto him, God shall smite thee, thou *whited wall: for sittest thou to judge me after the law,* * *and commandest me to be smitten contrary to the law?*

[a]Doth our law judge *any* man before it hear him, and know what he doeth? John vii. 51.

VER. 4.

Οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;

And they that stood by said, Revilest thou God's High Priest?

VER. 5.

Ἔφη τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ· Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

Then said Paul, I wist not, brethren, that he was the High Priest: [a]for it is written, Thou shalt not speak evil of the ruler of thy people.

[a]Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28.

VER. 6.

Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

[a]But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

[a]Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων· καὶ ἐσχίσθη τὸ πλῆθος.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

VER. 8.

Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

VER. 9.

Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ θεομαχῶμεν.

And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

VER. 10.

Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

VER. 11.

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

And the night following [a]the Lord [b]stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

[a]See on Luke ii. ver. 11. clause 3.

[b]See on Matt. xxviii. ver. 20. clause 2.

VER. 12.

Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες· μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.

And when it was day, certain of the Jews banded together, and bound themselves [a]under a curse, saying that they would neither eat nor drink till they had killed Paul.

[a]Or, *with an oath of execration.*

VER. 13.

Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες.

And they were more than forty which had made this conspiracy.

VER. 14.

Οἵτινες, προσελθόντες τοῖς Ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

VER. 15.

Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ, σὺν τῷ συνεδρίῳ, ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοιμοι ἐσμεν τοῦ ἀνελεῖν αὐτόν.

Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

VER. 16.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

VER. 17.

Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

VER. 18.

Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καὶ φησιν· Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

VER. 19.

Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο· Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι;

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

VER. 20.

Εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

VER. 21.

Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

VER. 22.

Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρός με.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

VER. 23.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Casarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

VER. 24.

Κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·

And provide them *beasts, that they may set Paul on, and bring* him *safe unto Felix the governor.*

VER. 25.

Γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον·

And he wrote a letter after this manner:

VER. 26.

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν.

Claudius Lysias unto the most excellent governor Felix sendeth *greeting.*

VER. 27.

Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

VER. 28.

Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·

And when I would have known the cause wherefore they accused him, I brought him forth into their council:

VER. 29.

Ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

VER. 30.

Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἔρρωσο.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had *against him. Farewell.*

VER. 31.

Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διαταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.

Then the soldiers, as it was commanded them, took Paul, and brought him *by night to Antipatris.*

VER. 32.

Τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν.

On the morrow they left the horsemen to go with him, and returned to the castle:

VER. 33.

Οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.

Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

VER. 34.

Ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·

And when the governor had read the letter, *he asked of what province he was, And when he understood that* he was *of Cilicia;*

VER. 35.

Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρῴδου φυλάσσεσθαι.

I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.—VER. 1.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ Ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων, καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.

And after five days Ananias the High Priest descended with the elders, and with *a certain orator* named *Tertullus, who informed the governor against Paul.*

VER. 2.

Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων· Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

And when he was called forth, Tertullus began to accuse him, *saying, Seeing that by thee we enjoy great quietness, and*

that very worthy deeds are done unto this nation by thy providence,

VER. 3.

Πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

We accept it always, and in all places, most noble Felix, with all thankfulness.

VER. 4.

Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

VER. 5.

Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως·

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

VER. 6.

Ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

VER. 7.

Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε·

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

VER. 8.

Κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

VER. 9.

Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

And the Jews also assented, saying that these things were so.

VER. 10.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι·

*Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that * thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:*

* A. D. 53. Felix made procurator over Judæa.

VER. 11.

Δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἰερουσαλήμ.

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

VER. 12.

Καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

VER. 13.

Οὔτε παραστῆσαί με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου.

Neither can they prove the things whereof they now accuse me.

VER. 14.

Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμιον, καὶ τοῖς προφήταις, γεγραμμένοις·

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets:

VER. 15.

Ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.

And have hope toward God, which they themselves also allow, [a] *that there shall be a resurrection of the dead, both of the just and unjust.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 16.

Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward *men.*

VER. 17.

Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου, καὶ προσφοράς.

[a] *Now after many years I came to bring alms to my nation, and offerings.*

[a] But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv. 25, 26.

VER. 18.

Ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·

[a] *Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.*

[a] Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place, Acts xxi. 26—28.

VER. 19.

Οὓς δεῖ ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός μου.

Who ought to have been here before thee, and object, if they had ought against me.

VER. 20.

Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,

Or else let these same here *say, if they have found any evil doing in me, while I stood before the council,*

VER. 21.

Ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς· Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν;

[a] *Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.*

[a] I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 6.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

And when Felix heard these things, having more perfect knowledge of that *way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.*

VER. 23.

Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν, ἢ προσέρχεσθαι αὐτῷ.

And he commanded a centurion to keep Paul, and to let him *have liberty, and that he should forbid none of his acquaintance to minister or come unto him.*

VER. 24.

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

VER. 25.

Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·

And as he reasoned of [a] *righteousness,* [b] *temperance,* [c] *and judgment to come, Felix trembled, and answered,* [d] *Go thy way for this time; when I have a convenient season, I will call for thee.*

[a] *It is* an abomination to kings to commit wickedness; for the throne is established by righteousness, Prov. xvi. 12. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 7.

[b] Give not thy strength unto women, nor thy ways to that which destroyeth kings. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted, Prov. xxxi. 3—5. And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough until it be leavened. In the day of our king the princes have made *him* sick with bottles of wine: he stretched out his hands with scorners, Hos. vii. 2—5. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 11, 12. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance, 2 Pet. i. 5, 6.

[c] See on Matt. xvi. ver. 27. clause 3.

[d] See on Matt. xxii. ver. 5. clause 2.

VER. 26.

Ἅμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὡμίλει αὐτῷ.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

VER. 27.

Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.—VER. 1.

Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

VER. 2.

Ἐνεφάνισαν δὲ αὐτῷ ὁ Ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν,

Then the High Priest and the chief of the Jews informed him against Paul, and besought him,

VER. 3.

Αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

VER. 4.

Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.

But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

VER. 5.

Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συνκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.

Let them therefore, said he, which among you are able, go down with me, *and accuse this man, if there be any wickedness in him.*

VER. 6.

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι.

And when he had tarried among them * *more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.*

*Or, as some copies read, *no more than 8 or 10 days.*

VER. 7.

Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι·

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

VER. 8.

Ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρά τι ἥμαρτον.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

VER. 9.

Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ;

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

VER. 10.

Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

VER. 11.

Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

VER. 12.

Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

VER. 13.

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον.

And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

VER. 14.

Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀνήρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος, δέσμιος·

And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

VER. 15.

Περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·

About whom, [a] *when I was at Jerusalem, the Chief Priests and the elders of the Jews informed* me, *desiring* to have *judgment against him.*

[a] See verses 1—5.

VER. 16.

Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

VER. 17.

Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.

[a] *Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.*

[a] See verses 6—12.

VER. 18.

Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ·

Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

VER. 19.

Ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

VER. 20.

Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων.

And because I [*] *doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.*

[*] Or, *was doubtful how to enquire hereof.*

VER. 21.

Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα.

But when Paul had appealed to be reserved unto the [*] *hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.*

[*] Or, *judgment.*

VER. 22.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δέ· Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

VER. 23.

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε τοῖς χιλιάρχοις, καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

VER. 24.

Καί φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις, καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

VER. 25.

Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν·

But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

VER. 26.

Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω. Διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν,

καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψαι.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

VER. 27.

Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid *against him.*

CHAP. XXVI.—VER. 1.

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα·

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

VER. 2.

Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σου σήμερον·

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

VER. 3.

Μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.

Especially because I know *thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.*

VER. 4.

Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·

[n] *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;*

[a] See on chap. xxii. ver. 3.

VER. 5.

Προγινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

VER. 6.

Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἕστηκα κρινόμενος·

And now I stand [a] *and am judged for the hope of the promise made of God unto our fathers:*

[a] See on Matt. xi. ver. 3. and xxii. ver. 30. clause 1.

VER. 7.

Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.

Unto which promise *our twelve tribes, instantly serving* God * *day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*

* Gr. *night and day.*

VER. 8.

Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει;

Why should it be thought a thing incredible with you, that God should raise the dead?

VER. 9.

Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι.

[a] *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.*

[a] Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief, 1 Tim. i. 13.

VER. 10.

Ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν Ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them.

VER. 11.

Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

VER. 12.

Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν Ἀρχιερέων,

Whereupon as I went to Damascus with authority and commission from the Chief Priests,

VER. 13.

Ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

VER. 14.

Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με, καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ· Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

VER. 15.

Ἐγὼ δὲ εἶπον· Τίς εἶ Κύριε; Ὁ δὲ εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

VER. 16.

Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι·

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

VER. 17.

Ἐξαιρούμενός σε ἐκ τοῦ λαοῦ, καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω,

[a] *Delivering thee from the people, and from the Gentiles, unto whom now I send thee,*

[a] See on chap. ix. ver. 15.

VER. 18.

Ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.

[a] *To open their eyes, and* [b] *to turn them from darkness to light,* [c] *and from the power of Satan unto God,* [d] *that they may receive forgiveness of sins,* [e] *and inheritance among them* [f] *which are sanctified* [g] *by faith that is in me.*

[a] The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. See also on Matt. ix. ver. 30. clause 1.

[b] See on Matt. iv. ver. 16. clause 1.

[c] Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgres-

sors: and he bare the sin of many, and made intercession for the transgressors, liii. 12. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 26. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8.

[d] See on Matt. vi. ver. 12. clause 1.
[e] See on chap. xx. ver. 32. clause 2.
[f] See on Matt. v. ver. 8. clause 1.
[g] See on Mark xvi. ver. 16. clause 1.

VER. 19.

Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ·

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

VER. 20.

Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.

[a] *But shewed first unto them of Damascus,* [b] *and at Jerusalem, and throughout all the coasts of Judæa, and* then *to the Gentiles,* [c] *that they should repent and turn to God,* [d] *and do works meet for repentance.*

[a] See on chap. ix. ver. 19, 20.
[b] See on chap. ix. ver. 29, 30.
[c] See on Matt. iii. ver. 2, clause 1.
[d] See on Matt. iii. ver. 8.

VER. 21.

Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι.

[a] *For these causes the Jews caught me in the temple, and went about to kill* me.

[a] See chap. xxi. ver. 27—32.

VER. 22.

Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς·

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

VER. 23.

Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

[a] *That Christ should suffer,* [b] and *that he should be the first that should rise from the dead,* [c] *and should shew light unto the people, and to the Gentiles.*

[a] See on Luke xxiv. ver. 44. clause 2—4.
[b] See on chap. ii. ver. 25—28.
[c] See on Matt. xii. ver. 18. clause 5.

VER. 24.

Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· Μαίνῃ Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.

And as he thus spake for himself, Festus said with a loud voice, Paul, [a] *thou art beside thyself; much learning doth make thee mad.*

[a] See on Mark iii. ver. 21.

VER. 25.

Ὁ δὲ· Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

VER. 26.

Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς· πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

VER. 27.

Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

King Agrippa, believest thou the prophets? I know that thou believest.

VER. 28.

Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

VER. 29.

Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους οἵοιος καὶ ἐγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

VER. 30.

Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

VER. 31.

Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

VER. 32.

Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

Then said Agrippa unto Festus, This man might have been set at liberty, [a] *if he had not appealed unto Cæsar.*

[a] For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go, Acts xxv. 11, 12.

CHAP. XXVII.—VER. 1.

Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one *named Julius, a centurion of Augustus' band.*

VER. 2.

Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [a] one *Aristarchus, a Macedonian of Thessalonica, being with us.*

[a] See on chap. xix. ver. 29. clause 2.

VER. 3.

Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. Φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους πορευθέντα, ἐπιμελείας τυχεῖν.

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him *liberty to go unto his friends to refresh himself.*

VER. 4.

Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

VER. 5.

Τόν τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city *of Lycia.*

VER. 6.

Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

VER. 7.

Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under * *Crete, over against Salmone;*

* Or, *Candy.*

VER. 8.

Μόλις τε, παραλεγόμενοι αὐτὴν, ἤλθομεν εἴς τινα τόπον καλούμενον Καλοὺς λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

VER. 9.

Ἱκανοῦ δὲ χρόνου διαγενόμενου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος,

Now when much time was spent, and when sailing was now dangerous, [a] *because* * *the fast was now already past, Paul admonished* them,

* The fast was on the 10th day of the 7th month.

[a] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul *it he* that doeth any work in that same day, the same soul will I destroy from among his people, Lev. xxiii. 27—30.

VER. 10.

Λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.

And said unto them, Sirs, I perceive that this voyage will be with hurt and much * *damage, not only of the lading and ship, but also of our lives.*

* Or, *injury.*

VER. 11.

Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

VER. 12.

Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχείμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴ πως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there *to winter;* which is *an haven of Crete, and lieth toward the south west and north west.*

VER. 13.

Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες Ἄσσον, παρελέγοντο τὴν Κρήτην.

And when the south wind blew softly, supposing that they had obtained their *purpose, loosing* thence, *they sailed close by Crete.*

VER. 14.

Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων.

But not long after there * *arose against it a tempestuous wind, called Euroclydon.*

* Or, *beat.*

VER. 15.

Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.

And when the ship was caught, and could not bear up into the wind, we *let* her *drive.*

VER. 16.

Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαῦδην, μόλις ἰσχύσαμεν περιποιητοὶς γενέσθαι τῆς σκάφης.

And running under a certain island which is called Clauda, we had much work to come by the boat:

VER. 17.

Ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.

Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

VER. 18.

Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο·

And we being exceedingly tossed with a tempest, the next day they lightened the ship;

VER. 19.

Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

And the third day we cast out with our own hands the tackling of the ship.

VER. 20.

Μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σῴζεσθαι ἡμᾶς.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

VER. 21.

Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν· Ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι, μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

VER. 22.

Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποζολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.

And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

VER. 23.

Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ οὗ εἰμι, ᾧ καὶ λατρεύω,

For there stood by me this night the angel of God, [a] whose I am, [b] and whom I serve,

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Rom. ii. ver. 1. clause 2.

VER. 24.

Λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.

Saying, Fear not, Paul; [a] thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

[a] See on Matt. x. ver. 18. clause 1.

VER. 25.

Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι·

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

VER. 26.

Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

Howbeit we must be cast upon a certain island.

VER. 27.

Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς, χώραν·

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

VER. 28.

Καὶ βολίσαντες, εὗρον ὀργυιὰς εἴκοσι· ὀλιγὸν δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε·

And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

VER. 29.

Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι.

Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

VER. 30.

Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν,

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

VER. 31.

Εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

VER. 32.

Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν.

Then the soldiers cut off the ropes of the boat, and let her fall off.

VER. 33.

Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν, προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

VER. 34.

Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται.

Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

VER. 35.

Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν.

And when he had thus spoken, he took bread, [a] and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

[a] See on Matt. xiv. ver. 19. clause 3.

VER. 36.

Εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.

Then were they all of good cheer, and they also took some meat.

VER. 37.

Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ, διακόσιαι ἑβδομηκοντα ἑξ.

And we were in all in the ship, two hundred threescore and sixteen souls.

VER. 38.

Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

VER. 39.

Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

VER. 40.

Καὶ τὰς ἀγκύρας περιελόντες, εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖχον εἰς τὸν αἰγιαλόν.

And when they had [] taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.*

[*] Or, *cut the anchors, they left them in the sea*, &c.

VER. 41.

Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained

unmoveable, but the hinder part was broken with the violence of the waves.

VER. 42.

Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

VER. 43.

Ὁ δὲ ἑκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·

But the centurion, willing to save Paul, kept them from their *purpose; and commanded that they which could swim should cast* themselves *first* into the sea, *and get to land:*

VER. 44.

Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

And the rest, some on boards, and some on broken pieces *of the ship. And so it came to pass, that they escaped all safe to land.*

CHAP. XXVIII.—VER. 1.

Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.

And when they were escaped, then they knew that the island was called Melita.

VER. 2.

Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψύχος.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

VER. 3.

Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

And when Paul had gathered a bundle of sticks, and laid them *on the fire, there came a viper out of the heat, and fastened on his hand.*

VER. 4.

Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

VER. 5.

Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν·

[a] *And he shook off the beast into the fire, and felt no harm.*

[a] See on Mark xvi. ver. 18. clause 1

VER. 6.

Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

VER. 7.

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

VER. 8.

Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: [a] *to whom Paul entered in,*

and prayed, and laid his hands on him, and healed him.

[a] See on Matt. x. ver. 8. clause 1.

VER. 9.

Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο, καὶ ἐθεραπεύοντο·

So when this was done, others also, which had diseases in the island, came, and were healed:

VER. 10.

Οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

VER. 11.

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ, παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις·

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

VER. 12.

Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς.

And landing at Syracuse, we tarried there *three days.*

VER. 13.

Ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτίολους·

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

VER. 14.

Οὗ εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥωμὴν ἤλθομεν.

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

VER. 15.

Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

VER. 16.

Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

VER. 17.

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, [a] *yet was I delivered prisoner from Jerusalem into the hands of the Romans.*

[a] See chap. xxi. ver. 32, 33.

VER. 18.

Οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

[a] *Who, when they had examined me, would have let* me *go, because there was no cause of death in me.*

[a] See chap. xxv. ver. 7.

VER. 19.

Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα· οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι.

[a] *But when the Jews spake against* it, *I was constrained to appeal unto Cæsar;*

not that I had ought to accuse my nation of.

[a] See chap. xxv. ver. 10—12.

VER. 20.

Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.

For this cause therefore have I called for you, to see you, and to speak with you: because that [a] for the hope of Israel I am bound with this chain.

[a] See on chap. xxvi. ver. 6.

VER. 21.

Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν.

And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

VER. 22.

Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

But we desire to hear of thee what thou thinkest: [a] for as concerning this sect, we know that every where it is spoken against.

[a] See on Matt. x. ver. 22. clause 1.

VER. 23.

Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωὶ ἕως ἑσπέρας.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified [a] the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.

[a] See on Matt. iii. ver. 2. clause 2.

VER. 24.

Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.

And some believed the things which were spoken, and some believed not.

VER. 25.

Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν,

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well [a] spake the Holy Ghost by Esaias the prophet unto our fathers,

[a] See on chap. viii. ver. 29.

VER. 26.

Λέγων· Πορεύθητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπέ· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

[a] *Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:*

[a] See on Matt. xiii. ver. 14, 15.

VER. 27.

Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their *eyes, and hear* with their *ears, and understand with* their *heart, and should be converted, and I should heal them.*

VER. 28.

Γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Be it known therefore unto you, that [a] the salvation of God [b] is sent unto the Gentiles, and that *they will hear it.*

[a] See on Luke ii. ver. 30.
[b] See on Matt. xii. ver. 18. clause 5.

VER. 29.

Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

And when he had said these words, the Jews departed, and had great reasoning among themselves.

VER. 30.

Ἔμεινε δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν·

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

VER. 31.

Κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας, ἀκωλύτως.

[a] *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

[a] See on Matt. iii. ver. 2. clause 2.

END OF THE ACTS OF THE APOSTLES.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

[Written from Corinth, A. D. *circa* 58.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,

[a] *Paul,* [b] *a servant of Jesus Christ,* [c] *called* to be *an apostle,* [d] *separated unto* [e] *the Gospel of God,*

[a] Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

[b] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, xvi. 18. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 26. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him, xiii. 14—16. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, 20. For there stood by me this night the angel of God, whose I am, and whom I serve, Acts xxvii. 23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, ii. 10. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, iii. 6, 7. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

[c] By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, ver. 5. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. And he said,

The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And he said unto me, Depart: for I will send thee far hence unto the Gentiles, xxii. 14, 15. 21. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. Paul, called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes *our* brother, 1 Cor. i. 1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 16—18. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 8—10. Paul, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. For I suppose I was not a whit behind the very chiefest apostles, xi. 5. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, xii. 11. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, 11—17. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, iii. 5—7. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, iv. 11. Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, Col. i. 1. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, 25. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and

Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 12. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity, ii. 7. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, 2 Tim. i. 11. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4.

[d] The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever, 1 Chron. xxiii. 13. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations, Jer. i. 5. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus, Acts xiii. 2—4.

[e] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, 29. Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But we are bound to give thanks alway to God for you, Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11.

VER. 2.

(Ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,)

(*Which* [a] *he had promised afore by his prophets in* [b] *the Holy Scriptures,*)

[a] Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 26, 27. To him give all the prophets witness, that through his name who-

soever believeth in him shall receive remission of sins, Acts x. 43. And now I stand and am judged for the hope of the promise made of God unto our fathers, xxvi. 6.

[b] What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Thy word *is* very pure: therefore thy servant loveth it, Psal. cxix. 140. But I will shew thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince, Dan. x. 21. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 15, 16. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 20, 21. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, Rev. xxii. 6.

VER. 3.

Περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα·

Concerning [a] *his Son Jesus Christ our Lord,* [b] *which was made of the seed of David* [c] *according to the flesh;*

[a] See on Matt. xiv. ver. 33. clause 2.

[b] See on Matt. i. ver. 1. clause 2.

[c] Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen, Rom. ix. 5. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And, without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, 2 John 7.

VER. 4.

Τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν·

And declared to be [a] *the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:*

[a] See on Acts ii. ver. 24. clause 1.

VER. 5.

(Δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ·

By whom [a] *we have received grace and* [b] *apostleship, for* [c] *obedience to the faith* [d] *among all nations,* [c] *for his name:*

[a] For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 15, 16. And of his fulness have all we received, and grace for grace, John

i. 16. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood, Gal. i. 15, 16. (If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 2—9. According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 11, 12.

[b] See on ver. 1. clause 3.

[c] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith, Acts vi. 7. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled, 2 Cor. x. 4—6. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

[d] *Is he* the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, who shall justify the circumcision by faith, and the uncircumcision through faith, Rom. iii. 29, 30. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 12, 13. And that the Gentiles might glorify God for *his* mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering

up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 9—13. 16. See also on Matt. xii. ver. 18. clause 5.

[c] For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts, Mal. i. 11. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. That we should be to the praise of his glory, who first trusted in Christ, Eph. i. 6. 12. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people; but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 6.

Ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·)

Among whom [a] *are ye also* [b] *the called of Jesus Christ:*

[a] In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, 21.

[b] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 28—30. Even us, whom he hath called, not of the Jews only, but also of the Gentiles, ix. 24. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, v. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, Rev. xvii. 14.

VER. 7.

Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

To [a] *all that be in Rome,* [b] *beloved of God,* [c] *called* to be *saints:* [d] *Grace to you and* [e] *peace from* [f] *God our Father,* [g] *and the Lord Jesus Christ.*

[a] And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, Jam. i. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 1, 2. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

[b] As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved, Rom. ix. 25. *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the* LORD shall cover him all the day long, and he shall dwell between his shoulders, Deut. xxxiii. 12. That thy beloved may be delivered; save *with* thy right hand, and hear me, Psal. lx. 5. I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2.

[c] Among whom are ye also the called of Jesus Christ, ver. 6. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 15. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 15. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

[d] Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, 1 Cor. i. 3. Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Gal. i. 3. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, Phil. i. 2. Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord, 1 Tim. i. 2. To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Grace to you, and peace, from God our Father and the Lord Jesus Christ, Philem. 3. Elect according to the foreknowledge of God the Father, through sanctifica-

tion of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Pet. i. 2. Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, 2 John 3. Mercy unto you, and peace, and love, be multiplied, Jude 2. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 4, 5.

[e] For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Now the God of peace *be* with you all. Amen, 33. Pray for the peace of Jerusalem: They shall prosper that love thee, Psal. cxxii. 6. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5, 6. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all, 2 Thess. iii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on chap. v. ver. 1. clause 2.

[f] See on Matt. v. ver. 16. clause 3.

[g] And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep, Acts vii. 59, 60. The grace of our Lord Jesus Christ *be* with you, 1 Cor. xvi. 23. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen, xiii. 14. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen, Gal. vi. 18. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen, Eph. vi. 23, 24. I can do all things through Christ which strengtheneth me, Phil. iv. 13. The grace of our Lord Jesus Christ *be* with you all. Amen, 23. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 11—13. The grace of our Lord Jesus Christ *be* with you. Amen, v. 28. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all, iii. 16. The grace of our Lord Jesus Christ *be* with you all. Amen, 18. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. 2 Tim. iv. 22. The grace of our Lord

Jesus Christ *be* with your spirit. Amen, Philem. 25. The grace of our Lord Jesus Christ *be* with you all. Amen, Rev. xxii. 21.

VER. 8.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

First, [a] *I thank my God* [b] *through Jesus Christ for you all,* [c] *that your faith is spoken of throughout* [d] *the whole world.*

[a] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, 1 Cor. i. 4. Cease not to give thanks for you, making mention of you in my prayers, Eph. i. 16. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the Gospel from the first day until now, Phil. i. 3—5. We give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, Col. i. 3, 4. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 2, 3. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, iii. 9. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy teare, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 3—5. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, Philem. 4, 5. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth, 3 John 3, 4.

[b] See on John xiv. ver. 13. clause 2.

[c] For your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 8, 9.

[d] And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, Luke ii. 1. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 9.

Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι·

For [a] *God is my witness,* [b] *whom I serve with my spirit in* [c] *the Gospel of his Son,* [d] *that without ceasing* [e] *I make mention of you always in my prayers;*

[a] I say the truth in Christ, I lie not, my conscience also bearing me wit-

ness in the Holy Ghost, Rom. ix. 1. Also now, behold, my witness *is* in heaven, and my record *is* on high, Job xvi. 19. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth, 2 Cor. i. 23. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? Because I love you not? God knoweth, xi. 10, 11. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 31. Now the things which I write unto you, behold, before God, I lie not, Gal. i. 20. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe, 1 Thess. ii. 5—10. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

[b] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him, must worship *him* in spirit and in truth, John iv. 23, 24. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also, 1 Cor. xiv. 14, 15. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, iii. 3. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

[c] See on ver. 1. clause 5.

[d] Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way, 1 Sam. xii. 23. And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint, Luke xviii. 1. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, Acts xii. 5. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Pray without ceasing, 1 Thess. v. 17. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

[e] Always in every prayer of mine for you all making request with joy, Phil. i. 4. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ,

unto the glory and praise of God, 9—11. See also on ver. 8. clause 1.

VER. 10.

Πάντοτε ἐπὶ τῶν προσευχῶν μου δέομενος, εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς.

[a] *Making request, if by any means now at length I might have* [b] *a prosperous journey* [c] *by the will of God to come unto you.*

[a] For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*, Rom. xv. 22—24. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; That may come unto you with joy by the will of God, and may with you be refreshed, 30—32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us, 1 Thess. ii. 18. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, iii. 10, 11. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22. But I beseech *you* the rather to do this, that I may be restored to you the sooner, Heb. xiii. 19.

[b] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

[c] See on Acts xviii. ver. 21.

VER. 11.

Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι ὑμᾶς·

For [a] *I long to see you,* [b] *that I may impart unto you some spiritual gift,* [c] *to the end ye may be established;*

[a] And by their prayer for you, which long after you for the exceeding grace of God in you, 2 Cor. ix. 14. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick, ii. 26. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved, iv. 1.

[b] And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, Rom. xv. 29. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost, Acts viii. 15—19. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every

man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 1—11. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*, 2 Cor. xi. 4. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Gal. iii. 2—5. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

[c] Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper, 2 Chron. xx. 20. And so were the Churches established in the faith, and increased in number daily, Acts xvi. 5. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God, 2 Cor. i. 21. And sent Timotheus our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 17. But the Lord is faithful, who shall stablish you, and keep you from evil, iii. 3. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10. By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 12. Wherefore I will not not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth, 2 Pet. i. 12. Yc therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, iii. 17, 18.

VER. 12.

Τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.

That is, [a] *that I may be comforted together with you* [b] *by the mutual faith both of you and me.*

[a] Whensoever I take my journey into

Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*, Rom. xv. 24. That I may come unto you with joy by the will of God, and may with you be refreshed, 32. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all, 2 Cor. ii. 1—3. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, vii. 4—7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 17—20. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? iii. 7—10. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, 2 Tim. i. 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth, 3 John 3. 4.

[b] One Lord, one faith, one baptism, Eph. iv. 5. To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 13.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο,) ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

Now I would not have you ignorant, brethren, [a] *that oftentimes I purposed to come unto you,* (b *but was let hitherto,*) c *that I might have some fruit among you also,* d *even as among other Gentiles.*

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of

Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

[b] For which cause also I have been much hindered from coming to you, Rom. xv. 22. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, Acts xvi. 6, 7.

[c] See on John xv. ver. 16. clause 2.

[d] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation, Rom. xv. 18—20. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, Acts xiv. 27. Then all the multitude kept silence, and gave audience to Barnabus and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord, 1 Cor. ix. 2. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus, 2 Cor. ii, 14. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, x. 13—16. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 9, 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, ii. 13, 14. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 14.

Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

I am [a] *debtor both to the Greeks, and to the* [b] *Barbarians; both to the wise, and to the unwise.*

[a] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, Rom. viii. 12. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law, xiii. 8. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common, Acts ix. 15. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, xiii. 2—4. And he said unto

me, Depart: for I will send thee far hence unto the Gentiles, xxii. 21. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 10—23. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

[b] And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live, Acts xxviii. 4. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me, 1 Cor. xiv. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all, Col. iii. 11.

VER. 15.

Οὕτω, τὸ κατ' ἐμὲ πρόθυμον, καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

So, [a] *as much as in me is,* [b] *I am ready to preach the Gospel to you that are at Rome also.*

[a] If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 18. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12.

[b] Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me, Isa. vi. 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready

not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Now some are puffed up, as though I would not come to you, 1 Cor. iv. 18. For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the Gospel* is committed unto me, ix. 17. To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to my hand. But he that glorieth, let him glory in the Lord, 2 Cor. x. 16, 17.

VER. 16.

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

For [a] *I am not ashamed of* [b] *the Gospel of Christ:* [c] *for it is the power of God unto salvation* [d] *to every one that believeth;* [e] *to the Jew first, and also to the Greek.*

[a] I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Psal. xl. 9, 10. My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. I will go in the strength of the Lord GOD; I will make mention of thy righteousness, *even* of thine only, lxxi. 15, 16. I will speak of thy testimonies also before kings, and will not be ashamed, cxix. 46. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26. For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 12. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain, 16. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 16.

[b] See on ver. 1. clause 5.

[c] So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, Psal. cx. 2. Who hath believed our report? and to whom is the arm of the LORD revealed? Isa. liii. 1. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 18—24. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, ii. 4. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so falling down on *his* face, he will worship God, and report that God is in you of a truth, xiv. 24, 25. Now thanks *be* unto

God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 14—16. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 4, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth. Col. i. 5, 6. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

[d] See on Mark xvi. ver. 16. clause 1.

[e] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 9, 10. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and the uncircumcision through faith, iii. 29, 30. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 9—12. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ix. 24. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, x. 12. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name, xv. 8, 9. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke Acts ii. 30—32. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 21. But shewed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the en-

mity, *even* the law of commandments *contained* in ordinances: for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 11—17. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11.

VER. 17.

Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν· καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For therein is [a] *the righteousness of God revealed* [b] *from faith to faith: as it is written,* [c] *The just shall live by faith.*

[a] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, Rom. iii. 21. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, v. 19. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth, x. 3, 4. Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory, xlvi. 13. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 8. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD, liv. 17. I will greatly rejoice in the LORD, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

[b] For what if some did not believe? shall their unbelief make the faith of God without effect? Rom. iii. 3. They go from strength to strength, *every one of them* in Zion appeareth before God, Psal. lxxxiv. 7. And of his fulness have all we received, and grace for grace, John i. 16. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. We are

bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

[c] Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith, Hab. ii. 4. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith, Gal. iii. 11. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38.

VER. 18.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων·

For [a]*the wrath of God is revealed from heaven against all* [b]*ungodliness and* [c]*unrighteousness of men,* [d]*who hold the truth in unrighteousness;*

[a] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD towards Israel, Numb. xxxii. 14. Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us, 2 Kings xxii. 13. For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us, Jer. iv. 8. Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed, Lam. ii. 22. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity, Ez. vii. 19. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 15. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 36. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 30, 31. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15.

[b] For when we were yet without strength, in due time Christ died for the ungodly, Rom. v. 6. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man slayers, 1 Tim. i. 9. And spared not the old world,

but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly, 2 Pet. ii. 5, 6. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him, 15. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, 18.

[c] Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ver. 29. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, ii. 8, 9. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, vi. 13. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God, Deut. xxv. 16. Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings. Woe unto the wicked! it *shall be* ill *with him:* for the reward of his hands shall be given him, Isa. iii. 10, 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die, Ez. xviii. 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 13—15. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9.

[d] Because that which may be known of God is manifest in them; for God hath shewed *it* unto them, ver. 19. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 32. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed

out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Rom. ii. 3. 15—23. The Lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 46, 47. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 19—21. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 10. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 19.

Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε.

Because [a]*that which may be known of God is manifest in them; for God hath shewed* it *unto them.*

[a] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse, ver. 20. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof, Psal. xix. 1—6. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth, Isa. xl. 26. But the LORD *is* the true God, he *is* the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures, Jer. x. 10—13. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 16, 17. For as I passed by, and

beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 23—30.

VER. 20.

Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται, ἥτε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης· εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους·

For [a] *the invisible things of him* [b] *from the creation of the world are clearly seen, being understood by the things that are made,* [c] even *his eternal power and* [d] *Godhead; so that they are without excuse;*

[a] See on John i. ver. 18. clause 1.

[b] Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. This also *were* an iniquity *to be punished by* the judge; for I should have denied the God *that is* above, Job xxxi. 28. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? or the son of man, that thou visitest him? Psal. viii. 3, 4. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was *done;* he commanded, and it stood fast, xxxiii. 6—9. *Who* laid the foundations of the earth, *that* it should not be removed for ever. Thou coveredest it with the deep as *with* a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, *which* run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, *which* sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart. The trees of the Lord are full *of sap;* the cedars of Lebanon, which he hath planted; Where the birds make their nests: *as for* the stork, the firtrees *are* her house. The high hills *are* a refuge for the wild goats; *and* the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth.* The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves

together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships: *there is* that leviathan *whom* thou hast made to play therein. These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works, civ. 5—31. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants, cxix. 90, 91. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them, cxxxix. 13—16. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that *be* above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapours; stormy wind fulfilling his word. Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children, cxlviii. 3—12. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

[c] But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 26. And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God, Gen. xxi. 33. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*, Deut. xxxiii. 27. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, Psal. xc. 2. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace, Isa. ix. 6. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength, xxvi. 4. Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding, xl. 28. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14.

[d] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. For in him dwelleth all the fulness of the Godhead bodily, Col. ii. 9.

VER. 21.

Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

Because that, [a] when they knew God, [b] they glorified him *not as God, neither were thankful*; [c] *but became vain in their imaginations, and* [d] *their foolish heart was darkened.*

[a] Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, ver. 19. 28. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil, John iii. 19.

[b] Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God, Psal. l. 23. All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name, lxxxvi. 9. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal, Hos. ii. 8. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous, Hab. i. 15, 16.

[c] See on Acts xiv. ver. 15. clause 1.

[d] See on Matt. iv. ver. 16. clause 1.

VER. 22.

Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν·

[a] *Professing themselves to be wise, they became fools.*

[a] Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them, Jer. x. 14. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! Matt. vi. 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19.

VER. 23.

Καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

And [a] *changed the glory of the uncorruptible God into* [b] *an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*

[a] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen, ver. 25. Thus they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 20. Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit, Jer. ii. 11.

[b] Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth, Deut. iv. 15—18. Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above,

or that *is* in the earth beneath, or that *is* in the waters beneath the earth, v. 8. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they but they smell not; They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; *so is* every one that trusteth in them, Psal, cxv. 5—8. The idols of the heathen *are* silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears but they hear not; neither is there *any* breath in their mouths. They that make them are like unto them: *so is* every one that trusteth in them, cxxxv. 15—18. To whom then will ye liken God? or what likeness will ye compare unto him? Isa. xl. 18. The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house, xlv. 13. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about, Ezek. viii. 10. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 3. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk, Rev. ix. 20.

VER. 24.

Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς·

Wherefore [a] *God also gave them up to uncleanness* [b] *through the lusts of their own hearts,* [c] *to dishonour their own bodies* [d] *between themselves:*

[a] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: *and* they walked in their own counsels, Psal. lxxxi. 11, 12. Ephraim *is* joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye, Hos. iv. 17, 18. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Acts vii. 42. Who in times past suffered all nations to walk in their own ways, xiv. 16. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 29, 30. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 18, 19. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 10, 11.

[b] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, Rom. vi. 12. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature

the children of wrath, even as others, Eph. ii. 3. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 5. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James i. 14, 15. From whence *come* wars and fightings among you? *come they* not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, iv. 1—4. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

[c] Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. Flee fornication, 1 Cor. vi. 13. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 18. That every one of you should know how to possess his vessel in sanctification and honour, 1 Thess. iv. 4. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 20—22.

[d] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet, ver. 27. Thou shalt not lie with mankind, as with womankind: it *is* abomination, Lev. xviii. 22.

VER. 25.

Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Who [a] *changed the truth of God* [b] *into a lie, and worshipped* [c] *and served the creature more than the Creator,* [d] *who is blessed for ever. Amen.*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 9. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[b] He feedeth on ashes: a deceived

heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? Isa. xliv. 20. Every man is brutish in *his* knowledge: every founder[c] is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish, Jer. x. 14, 15. This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood, xiii. 25. O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit, xvi. 19. Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked, Amos ii. 4. They that observe lying vanities forsake their own mercy, Jon. ii. 8. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab. ii. 18.

[c] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, x. 37. Traitors, heady, high-minded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

[d] Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 5. And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and amen, Psal. lxxii. 19. I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever, cxlv. 1, 2. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 17.

VER. 26.

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·

For this cause God [a] *gave them up unto* [b] *vile affections: for even their women did change the natural use into that which is against nature:*

[a] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 24.

[b] And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them, Gen. xix. 5. Thou shalt not lie with mankind, as with womankind: it *is* abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor

any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you, Lev. xviii. 22—28. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, nor the price of a dog, into the house of the LORD thy God for any vow: For even both these *are* abomination unto the LORD thy God, Deut. xxiii. 17, 18. *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him, Judg. xix. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 19. For it is a shame even to speak of those things which are done of them in secret, v. 12. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 1 Tim. i. 10. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 27.

Ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves [a] *that recompense of their error which was meet.*

[a] And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 23, 24.

VER. 28.

Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.

And even [a] *as they did not like to retain God in* their *knowledge, God gave them over* [b] *to a reprobate mind, to do those things which are not convenient;*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, 21. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job xxi. 14, 15. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? 22. For that they hated knowledge, and did not choose the fear of the Lord, 29. And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! v. 12, 13. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it*? xvii. 16. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. Thine habitation *is* in the

midst of deceit; through deceit they refuse to know me, saith the LORD, ix. 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you, Acts xvii. 23. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*, 32. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame, 1 Cor. xv. 34. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 4—6. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness, ii. 10—12. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, 2 Pet. iii. 5.

[b]Reprobate silver shall *men* call them, because the LORD hath rejected them, Jer. vi. 30. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates, 2 Cor. xiii. 5—7. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 29.

Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·

Being [a]*filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity;* [b] *whisperers,*

[a] See on Matt. vii. ver. 11. clause 1.

[b] A froward man soweth strife: and a whisperer separateth chief friends, Prov. xvi. 28. Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth, xxvi. 20. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you, such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, 2 Cor. xii. 20.

VER. 30.

Ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

[a] *Backbiters,* [b] *haters of God, despiteful, proud,* [c] *boasters,* [d] *inventors of evil things,* [e] *disobedient to parents,*

[a] The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue, Prov. xxv. 23.

[b] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee, Numb. x. 35. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face, Deut. vii. 10. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD, 2 Chron. xix. 2. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever, Psal. lxxxi. 15. But he that sinneth against me wrongeth his own soul: all they that hate me love death, Prov. viii. 36. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 23, 24. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, Tit. iii. 3.

[c] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 23. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, iii. 27. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? 2 Chron. xxv. 19. For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth, Psal. x. 3. They that trust in their wealth, and boast themselves in the multitude of their riches, xlix. 6. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, lii. 1. *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves? xciv. 4. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods, xcvii. 7. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought, Acts v. 36. Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 2 Cor. x. 15. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! James iii. 5. But now ye rejoice in your boastings: all such rejoicing is evil, iv. 16. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage, Jude 16.

[d] Thou answeredest them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions, Psal. xcix. 8. Thus were they defiled with their own works, and went a whoring with their own inventions, cvi. 39. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29.

[e] See on Matt. xv. ver. 4. clauses 2, 3.

VER. 31.

'Ασυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας.

[a] *Without understanding*, [b] *covenant*

breakers, [c] *without natural affection, implacable, unmerciful:*

[a] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse; Because that when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, ver. 20, 21. There is none that understandeth, there is none that seeketh after God, iii. 11. A fool bath no delight in understanding, but that his heart may discover itself, Prov. xviii. 2. When the boughs thereof are withered, they shall be broken off; the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them, will shew them no favour, Isa. xxvii. 11. For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding; they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And Jesus said, Are ye also yet without understanding? Matt. xv. 16.

[b] The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man, Isa. liii. 8.

[c] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Tim. iii. 3.

VER. 32.

Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν,) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

Who [a] *knowing the judgment of God, that they which commit such things are* [b] *worthy of death, not only do the same, but have pleasure in them that do them.*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that when they knew God, they glorified *him* not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened, ver. 21. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things: For we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 1—5. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 21—23.

[b] What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death, Rom. vi. 21. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death, Deut. xvii. 6. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, xxi. 22. And David's anger was greatly kindled against the man: and he said to Nathan, *As* the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the

ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted, 1 Kings ii. 26. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6.

CHAP. II.—VER. 1.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Therefore [a] *thou art inexcusable, O man,* [b] *whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself;* [c] *for thou that judgest doest the same things.*

[a] And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ver. 3.

[b] See on Matt. vii. ver. 1.

[c] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, dost transgress the law? ver. 26, 27. What then? are we better *than they?* No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9—12. And David's anger was greatly kindled against the man: and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing; and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. But unto the wicked, God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother: thou slanderest thine own mother's son, Psal. l. 16—20. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 29—31. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant; Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge, James iv. 11.

VER. 2.

Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

But we are sure that [a] *the judgment of God is according to truth against them which commit such things.*

[3] But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid; Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man), iii. 4, 5. What shall we say then? *Is there* unrighteousness with God? God forbid, ix. 14. That be far from thee, to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art* wicked? *And* to princes, *Ye are* ungodly? *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands, Job xxxiv. 17—19. For he will not lay upon man more *than right*; that he should enter into judgment with God, 23. For thou hast maintained my right and my cause; thou satest in the throne judging right, Psal. ix. 4. But the LORD shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, 7, 8. The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; *this shall be* the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright, xi. 5—7. Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast, xxxvi. 5, 6. Before the LORD: for he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. The LORD *is* righteous in all his ways, and holy in all his works, cxlv. 17. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: I the LORD speak righteousness, I declare things that are right, Isa. xlv. 19. Tell ye, and bring *them* near: yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none else, 21. Righteous *art* thou, O LORD, when I plead with thee; yet let me talk with thee of *thy* judgments: *Wherefore* doth the way of the wicked prosper: wherefore are all they happy that deal very treacherously? Jer. xii. 1. Yet ye say, The way of the LORD is not equal. Hear now O house of Israel; Is not my way equal? are not your ways unequal? Ez. xviii. 25. Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? 29. Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase, Dan. iv. 37. The just LORD is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame, Zeph. iii. 5. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 31. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlast-

ing destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 5—10. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty, just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus, xvi. 5. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2.

VER. 3.

Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;

And [a] *thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*

[a] Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ver. 22. Shall they escape by iniquity? In *thine* anger cast down the people, O God, Psal. lvi. 7. *Though* hand *join* in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered, Prov. xi. 21. Every one that *is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished, xvi. 5. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant and be delivered? Ez. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo, he hath given his hand, and hath done all these *things*, he shall not escape, 18. *Ye* serpents, *ye* generations of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25.

VER. 4.

[a]Ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει;

Or [a] *despisest thou the* [b] *riches of his goodness* [c] *and forbearance and long-suffering; not knowing that* [d] *the goodness of God leadeth thee to repentance?*

[a] What shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*, Psal. x. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Eccl. viii. 11. And come, and stand before me, in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 10. Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision, Ez. xii. 22, 23. But and if that evil servant shall say in his heart, My Lord delayeth his coming: And

shall begin to smite his fellow servants, and to eat and drink with the drunken, Matt. xxiv. 48, 49. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. iii. 3.

[b] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, x. 12. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! xi. 33. For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, civ. 24. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 18. But God, who is rich in mercy, for his great love wherewith he loved us, ii. 4. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus, 7. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 8. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, 16. But my God shall supply all your need, according to his riches in glory, by Christ Jesus, Phil. iv. 19. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, ii. 2. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 6.

[c] Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, ix. 22. And the LORD passed by before him and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exod. xxxiv. 6. The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth generation, Numb. xiv. 18. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath, Psal. lxxviii. 38. But thou, O LORD, *art* a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth, lxxxvi. 15. I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they *are* my people, children *that* will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 7—10. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him

to life everlasting, 1 Tim. i. 16. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight persons, were saved by water, 1 Pet. iii. 20.

[d] He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, Job xxxiii. 27—30. If thou LORD, shouldest mark iniquity, O LORD who shall stand? But *there is* forgiveness with thee, that thou mayest be feared, Psal. cxxx. 3, 4. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him, Isa. xxx. 18. Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you; for I am merciful, saith the LORD; *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD, Jer. iii. 12, 13. Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God. Truly in vain is *salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel, 22, 23. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 63. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants, Luke xv. 17—19. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, 15. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, Rev. iii. 20.

VER. 5.

Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, Θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς, καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ·

But [a] *after thy hardness and impenitent heart* [b] *treasurest up unto thyself wrath against* [c] *the day of wrath and* [d] *revelation of the righteous judgment of God;*

[a] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, Rom. xi. 25. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said, Exod. viii. 15. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharoah, and upon all his host, upon his chariots, and upon his horsemen, xiv. 17. But Sihon king of Heshbon would not let us pass by him; for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day, Deut. ii. 30. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he

might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses, Josh. xi. 20. Wherefore then do ye harden your hearts, as the Egyptians and Pharoah hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Now be ye not stiff-necked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel, xxxvi. 13. Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall, Psal. xxxv. 8. He, that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. Because I knew that thou *art* obstinate, and thy neck *is* as iron sinew, and thy brow brass, Isa. xlviii. 4. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted, Ez. iii. 7. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of Hosts, Zech. vii. 11, 12. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts, iv. 7.

[b] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. *Is* not this laid up in store with me, *and* sealed up among my treasures? To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time; for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 34, 35. For they know not to do right, saith the LORD, who store up violence and robbery in their palaces, Am. iii. 10. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, Jam. v. 3.

[c] That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

[d] But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God, Rom. ii. 3. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18.

VER. 6.

Ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

Who [a] *will render to every man according to his deeds:*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 7.

Τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον·

To them who [a] *by patient continuance in well-doing seek for* [b]*glory and honour* [c]*and immortality,* [d]*eternal life:*

[a] See on Matt. x. ver. 22. clause 3.

[b] For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ix. 23. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen *are* eternal, 2 Cor. iv. 16—18. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 7, 8. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified, iv. 13, 14.

[c] For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

[d] See on Matt. xix. ver. 16. clause 3.

VER. 8.

Τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή·

But unto them that are [a] *contentious,* [b]*and do not obey the truth, but* [c]*obey unrighteousness,* [d]*indignation and wrath,*

[a] Only by pride cometh contention: but with the well-advised *is* wisdom, Prov. xiii. 10. But if any man seem to be contentious, we have no such custom, neither the Churches of God, 1 Cor. xi. 16. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.

[b] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. But God be thanked that we were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof, Job xxiv. 13. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may

without the word be won by the conversation of the wives, 1 Pet. iii. 1. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the Gospel of God? iv. 17.

[c] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 18—21. And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 12, 13.

[d] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath, Psal. xc. 11. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him, Nah. i. 6. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, Rev. xiv. 10. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19.

VER. 9.

Θλῖψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

[a] *Tribulation and anguish, upon* [b] *every soul of man that doeth evil,* [c] *of the Jew first, and also of the Gentile:*

[a] When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 27, 28. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

[b] Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die, Ezek. xviii. 4. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.

[c] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, ver. 10. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, i. 16. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities, Amos iii. 2. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in

Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee, Matt. xi. 20—24. And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of *stripes*, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 47, 48. For the time is *come* that judgment must *begin* at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the Gospel of God? 1 Pet. iv. 17.

VER. 10.

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

But [a] *glory, honour,* [b] *and peace,* [c] *to every man that worketh good, to the Jew first, and also to the Gentile:*

[a] To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life, ver. 7. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ix. 21. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 23. Wherefore the LORD God of Israel saith, I said indeed *that* thy house and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart *is* fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies, Psal. cxii. 6—8. Length of days *is* in her right hand; *and* in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii. 16, 17. Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ointment of grace: a crown of glory shall she deliver to thee, iv. 7—9. Riches and honour *are* with me: *yea*, durable riches and righteousness, viii. 18. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be greatest, Luke ix. 48. Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, xii. 37. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4.

[b] See on chap. v. ver. 1. clause 2.

[c] He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, Psal. xv. 2. The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. But the liberal deviseth liberal things; and by liberal things shall he stand, Isa. xxxii. 8. But in every nation, he that feareth him, and worketh righteousness, is accepted with him, Acts x. 35. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. Seest thou how faith wrought with his works: and by works was faith made perfect? James ii. 22. Who *is* a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, iii. 13.

VER. 11.

Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

For [a] *there is no respect of persons with God.*

[a] For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards, Deut. x. 17. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous, xvi. 19. Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts, 2 Chron. xix. 7. *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands, Job xxxiv. 19. These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of man, Matt. xxii. 16. See also on Acts x. ver. 34.

VER. 12.

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται,

For as many [a] *as have sinned without law, shall also perish without law:* [b] *and as many as have sinned in the law shall be judged by the law;*

[a] For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another, ver. 14, 15. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified *him* not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, i. 18—21. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw *good*, Ezek. xvi. 49, 50. And I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, Matt. xi. 22. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, 24. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell, Luke x. 12—15. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, xii. 47, 48. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that deli-

vered me unto thee hath the greater sin, John xix. 11. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 30, 31.

[b] In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, ver. 16. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 19, 20. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, vii. 7—11. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory, 2 Cor. iii. 7—9. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God, Gal. ii. 16—19. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12, 13.

VER. 13.

Οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.

(*For* [a] *not the hearers of the law* are *just before God,* [b] *but the doers of the law shall be* [c] *justified.*

[a] For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision, ver. 25. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you, Deut. iv. 1. Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey, vi. 3. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, xxx. 12—14. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them, Ezek. xx. 11. Also, thou son of man, the children of thy people still are talking against thee, by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, *but* their heart goeth after their covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them, xxxiii. 30—33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 21—27. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it, Luke viii. 21. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 21—25. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous, iii. 7.

[b] Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20. For all have sinned, and come short of the glory of God, 23. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them, x. 5. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 25—29. But that no man is justified by the law in the sight of God, *it is* evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 11, 12.

[c] See on Matt. xii. ver. 37.

VER. 14.

Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·

For when the Gentiles, [a] *which have not the law,* [b] *do by nature the things contained in the law, these, having not the law,* [c] *are a law unto themselves:*

[a] For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12. What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly because that unto them were committed the oracles of God, iii. 1, 2. For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*? Deut. iv. 7. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord, Psal. cxlvii. 19, 20. Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

[b] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead: so that they are without excuse, i. 19, 20. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things, Phil. iv. 8.

[c] For as many as have sinned without law; shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12.

VER. 15.

Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων, ἢ καὶ ἀπολογουμένων·

Which shew the work of the law [a] *written in their hearts, their* [b] *conscience also bearing witness, and* their *thoughts the mean while* [c] *accusing, or else excusing one another;)*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them, Rom. i. 18, 19.

[b] And they which heard *it* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: And Jesus was left alone, and the woman standing in the midst, John viii. 9. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day, Acts xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence, toward God and *toward* men, xxiv. 16. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace

of God, we have had our conversation in the world, and more abundantly to youward, 2 Cor. i. 12. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences, v. 11. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

[c] And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the LORD God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Gen. iii. 8—11. And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, xlii. 21, 22. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head, 1 Kings ii. 44. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live, Job xxvii. 6. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others, Ec. vii. 22. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21.

VER. 16.

Ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

In the day when [a] *God shall judge the secrets of men,* [b] *by Jesus Christ,* [c] *according to my Gospel.*

[a] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid: for then how shall God judge the world? iii. 6. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. But the LORD shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, Psal. ix. 7, 8. And the heavens shall declare his righteousness: for God *is* judge himself, l. 6. Before the LORD: for he cometh, for he cometh to judge the world: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. I said in mine heart: God shall judge the righteous and the wicked: for *there* is a time there for every purpose and for every work, Eccl. iii. 17. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these *things* God will bring thee into judgment, xi. 9. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil, xii. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. And as it is appointed unto men once to die, but after this the judgment, Heb. ix. 27. Who shall give account to him that is ready to judge the quick and the dead. 1 Pet. iv. 5. The Lord knoweth how to deliver the

godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

[b] See on John v. ver. 22.

[c] Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel, 2 Tim. ii. 8.

VER. 17.

Ἴδε σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,

Behold, [a] *thou art called a Jew,* [b] *and restest in the law,* [c] *and makest thy boast of God,*

[a] For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter: whose praise *is* not of men but of God, ver. 28, 29. Who are Israelites, to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen. Not as though the word of God had taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called, ix. 4—7. For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure, Psal. cxxxv. 4. Hear ye this O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name, Isa. xlviii. 1, 2. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, viii. 11, 12. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? John viii. 33. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I, 2 Cor. xi. 22. We *who are* Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, Eph. ii. 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, Phil. iii. 3—7. I know thy works, and

tribulation, and poverty, (but thou art rich;) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, Rev. ii. 9. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest, and art dead, iii. 1. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, 9.

[b] Thou that makest thy boast of the law, through breaking the law, dishonourest thou God? ver. 23. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, ix. 4. Wherefore? because *they sought* it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, the temple of the LORD, *are* these. For if ye throughly amend your ways and your doings; if ye throughly exercise judgment between a man and his neighbour; *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your burt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 4—10. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain, Zeph. iii. 11. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. Did not Moses give you the law? and *yet* none of you keepeth the law: Why go ye about to kill me? vii. 19. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; *as for* this *fellow*, we know not from whence he is, ix. 28, 29.

[c] In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 25. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name, xlviii. 2. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, Mic. iii. 11. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, *even* God, John viii. 41.

VER. 18.

Καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου·

And [a] *knowest* his *will, and approvest the things that are more excellent,* [b] *being instructed out of the law;*

[a] And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD, Psal. cxlvii. 19, 20. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 47. If ye know these things

happy are ye if ye do them, John xiii. 17. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 10. Prove all things; hold fast that which is good, 1 Thess. v. 21. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, Jam. v. 17.

[b] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. The statutes of the LORD *are* right, rejoicing the heart; the commandment of the LORD *is* pure, enlightening the eyes, Psal. xix. 8. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts, cxix. 98—100. Through thy precepts I get understanding: therefore I hate every false way. Thy word *is* a lamp unto my feet, and a light unto my path, 104, 105. The entrance of thy words giveth understanding unto the simple, 130. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17.

VER. 19.

Πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

And [a] *art confident that thou thyself art a guide of the blind,* [b] *a light of them which are in darkness,*

[a] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, Prov. xxvi. 12. Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 21. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, lvi. 10. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! Matt. vi. 23. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside may be clean also, xxiii. 16—26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have

not a devil: but I honour my Father, and ye do dishonour me, John viii. 46—49. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, ix. 34. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, 40, 41. Let no man deceive himself. If any man among you, seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. We *are* fools for Christ's sake, but ye are wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised, iv. 10. Now as touching things offered unto idols, we know that we have all knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see, Rev. iii. 17, 18.

[b] See on Matt. iv. ver. 16. clause 1.

VER. 20.

Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μορφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

[a] *An instructor of the foolish, a teacher of babes, which hast* [b] *the form of knowledge and of the truth in the law.*

[a] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ, 1 Cor. iii. 1. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe, Heb. v. 13. As new born babes desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

[b] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13. Having a form of godliness, but denying the power thereof: from such turn away, iii. 5. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 21.

Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;

Thou [a] *therefore which teachest another, teachest thou not thyself?* [b] *thou that preachest a man should not steal, dost thou steal?*

[a] But unto the wicked, God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; and slanderest thine own mother's son. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes, Psal. l. 16—21. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. And he said, Woe unto you also, *ye* Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your

fingers, xi. 46. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, xii. 47. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, xix. 22. But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast away, 1 Cor. ix. 27. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 13. But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Tit. ii. 1—7.

[b] Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand, they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 11. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ez. xxii. 12, 13. Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain, 27. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? Am. viii. 4—6. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, Mic. iii. 11. And said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves, Matt. xxi. 13. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14.

VER. 22.

Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς;

[a] *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols,* [b] *dost thou commit sacrilege?*

[a] How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses, Jer. v. 7. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? vii. 9, 10. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men, ix. 2. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter, Ez. xxii. 11. But he answered and said unto them, An evil and adulterous generation seeketh

after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas, Matt. xii. 39. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed, xvi. 4. Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

[b] And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the LORD of hosts, Mal. i. 8. But cursed *be* the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, 14. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, iii. 8. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.

VER. 23.

Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;

Thou [a] *that makest thy boast of the law, through breaking the law dishonourest thou God?*

[a] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, ver. 17. Much every way: chiefly, because that unto them were committed the oracles of God, iii. 2. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, ix. 4. How do ye say, We *are* wise, and the law of the LORD is with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 8, 9. And he said unto him, Why callest thou me good? *There is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 17—20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican, Luke xviii. 11. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 28, 29. But be ye doers of the word, and not hearers only, deceiving your own selves, Jam. i. 22. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin, iv. 16, 17.

VER. 24.

Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

For [a] *the name of God is blasphemed among the Gentiles through you,* [b] *as it is written.*

[a] All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*, Lam. ii. 15, 16. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land. But I had pity for mine

holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes, Ez. xxxvi. 20—23. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 14. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed, vi. 1. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8.

[b] Howbeit, because of this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die, 2 Sam. xii. 14.

VER. 25.

Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμου πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

For [a] *circumcision verily profiteth, if thou keep the law:* [b] *but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

[a] For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God, ver. 28, 29. What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, iii. 1, 2. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 11, 12. And the LORD thy God will circumcise thine heart, and the heart of thy seed to love the LORD thy God with all thine heart, and with all thy soul that thou mayest live, Deut. xxx. 8. Circumcise yourselves unto the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings, Jer. iv. 4. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 3—6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, vi. 15. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

[b] Thou that makest thy boast of the law, through breaking the law dishonourest thou God? ver. 23. Behold the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the

house of Israel *are* uncircumcised in heart, Jer. ix. 25, 26. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*; so *do* ye, Acts vii. 51.

VER. 26.

Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

Therefore [a] *if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

[a] Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burntofferings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 6, 7. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. Then Jesus answered and said unto her, O woman, great *is* thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour, xv. 28. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he had looked on him he was afraid, and said, What is it, Lord? And he said, Thy prayers and thine alms are come up for a memorial before God, Acts x. 2—4. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons, 34. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 18, 19. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all, Col. iii. 11.

VER. 27.

Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

And shall not uncircumcision which is by nature, [a] *if it fulfil the law,* [b] *judge thee,* [c] *who by the letter and circumcision dost transgress the law?*

[a] That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 4. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, xiii. 10. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, v. 17—20. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 14.

[b] *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters, Ez. xvi. 48—52. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here, Matt. xii. 41, 42. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

[c] An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, ver. 20. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God, 29. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead, vii. 6—8. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6.

VER. 28.

Οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή·

For [a] *he is not a Jew, which is one outwardly*; [b] *neither* is that *circumcision which is outward in the flesh:*

[a] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new, 2 Cor. v. 17. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6.

[b] Not as though the word of God had taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed, Rom. ix. 6—8. Truly God *is* good to Israel, *even* to such as are of a clean heart, Psal. lxxiii. 1. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah. Hear the word of the LORD, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is

an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood, Isa. i. 9—15. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name, xlviii. 1, 2. And she conceived again, and bare a daughter And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God, Hos. i. 6—9. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. I know that ye are Abraham's seed, but ye seek to kill me; because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham, viii. 37—39. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 15. I know thy works, and tribulation, and poverty, (but thou art rich;) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, Rev. ii. 9.

[c] Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart, Jer. ix. 26. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, Rom. iv. 10—12. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 29.

Ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος· καὶ περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

But he is *a Jew,* [a] *which is one inwardly;* [b] *and circumcision* is that *of the heart,* [c] *in the spirit,* and *not in the letter:* [d] *whose praise* is *not of men, but of God.*

[a] But the LORD said unto Samuel, Look not on his countenance or on the height of his stature; because I have refused him; for *the* LORD *seeth not* as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee,

1 Chron. xxix. 17. The king's daughter *is* all glorious within; her clothing *is* of wrought gold, Psal. xlv. 13. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer. iv. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you, xvii. 21. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship *him* in spirit and in truth, John iv. 23, 34. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

[o] Circumcise therefore the foreskin of your heart, and be no more stiffnecked, Deut. x. 16. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. Circumcise yourselves to the LORD, and take away the foreskin of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings, Jer. iv. 4. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

[c] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, vii. 6. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost, xiv. 17. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit, John iii. 5—8. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

[d] How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God, 1 Cor. iv. 5. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But *let it be* the hidden man of the heart, in that which is not cor-

ruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

CHAP. III.—VER. 1.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

What advantage then hath the Jew? or what profit is there *of circumcision?*

VER. 2.

Πολὺ, κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.

[a] *Much every way: chiefly,* [b] *because that unto them* [c] *were committed* [d] *the oracles of God.*

[a] For what if some did not believe? shall their unbelief make the faith of God without effect? ver. 3. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, xi. 1, 2. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead? For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in *his* goodness: otherwise, thou also shalt be cut off. And they also if they abide not in unbelief, shall be graffed in; for God is able to graff them in again, 15—23. As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God are without repentance, 28, 29.

[b] See on chap. ii. ver. 18. clause 1.

[c] For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me, 1 Cor. ix. 17. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, 2 Cor. v. 19. But contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter, Gal. ii. 7. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called, 1 Tim. vi. 20.

[d] See on John vii. ver. 38. clause 2.

VER. 3.

Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει.

For what [a] *if some did not believe?* [b] *shall their unbelief make the faith of God without effect?*

[a] Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel, Rom. ix. 6. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is

no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, xi. 1—7. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 2.

[b] For the gifts and calling of God *are* without repentance, Rom. xi. 29. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent, 1 Sam. xv. 29. For this *is as* the waters of Noah unto me; for *as* I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee, Isa. liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, lv. 11. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: That he who blesseth himself in the earth should bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, lxv. 15, 16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, *and if* I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, Jer. xxxiii. 24—26. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. If we believe not, *yet* he abideth faithful: he cannot deny himself, 2 Tim. ii. 13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 13—18.

VER. 4.

Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται· Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

[a] *God forbid: yea,* [b] *let God be true,* [c] *but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

[a] *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

[b] He *is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he, Deut. xxxii. 4. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Job xl. 8. For the LORD *is* good; his mercy *is* everlasting? and his truth *endureth* to all generations, Psal. c. 5. Thy word is true *from* the beginning: and every one of thy righteous judgments *endur-*

eth for ever, cxix. 160. I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name, cxxxviii. 2. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He that hath received his testimony hath set to his seal that God is true, John iii. 33. But *as* God *is* true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth, Rev. iii. 7.

[c] I will fetch my knowledge from afar, and will ascribe righteousness to my Maker, Job xxxvi. 3. Against thee, thee only have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest, Psal. li. 4. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19.

VER. 5.

Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (Κατὰ ἄνθρωπον λέγω.)

But [a] *if our unrighteousness commend the righteousness of God, what shall we say?* [b] *Is God unrighteous, who taketh vengeance?* (c *I speak as a man.*)

[a] For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ver. 7. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus, 25, 26. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, v. 8. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, 20, 21.

[b] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 5. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus? ix. 11—20. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord, xii. 19. See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with

blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii, 39—43. The righteous shall rejoice, when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, *there is* a reward for the righteous: verily, he is a God that judgeth in the earth, Psal. lviii. 10, 11. O LORD God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 1, 2. God *is* jealous; and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies, Neh. i. 2. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong-hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies, 6—8. Seeing *it* is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, 2 Thess. i. 6—9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments, xvi. 5—7. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, xviii. 20.

[c] I speak after the manner of men, because of the infirmity of your flesh. For as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness unto holiness, Rom. vi. 19. Say I these things as a man? or saith not the law the same also? 1 Cor. ix. 8. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto, Gal. iii. 15.

VER. 6.

Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

God forbid: [a] *for then how shall God judge the world?*

[a] See on chap. ii. ver. 2.

VER. 7.

Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

VER. 8.

Καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.

And not rather, *(as* [a] *we be slanderously reported, and as some affirm that we say,)* [b] *Let us do evil, that good may come? whose damnation is just.*

[a] Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. Having a good conscience; that whereas they speak evil of you, as of

evil-doers, they may be asbamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing, 1 Pet. iii. 16, 17.

[b] Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, Rom. v. 20. What then shall we say? Shall we continue in sin, that grace may abound? vi. 1. What tben? shall we sin, because we are not under the law, but under grace? God forbid, 15. What shall we say then? *Is* the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law bad said, Thou shalt not covet, vii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 9.

Τί οὖν; προεχόμεθα; Οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι·

What then? [a] *are we better* than they? *No, in no wise: for we have before proved both Jews and Gentiles,* [b] *that they are all under sin;*

[a] Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, ver. 22, 23. Which say, Stand by thyself, come not near to me: for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, Isa. lxv. 5. Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner, Luke vii. 39. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 9—14. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? 1 Cor. iv. 7.

[b] For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 10.

Καθὼς γέγραπται· Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς·

As it is written, [a] *There is none righteous, no, not one:*

[a] See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 11.

Οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

There is [a] *none that understandeth,* [b] *there is none that seeketh after God.*

[a] Professing themselves to be wise they became fools, Rom. i. 22. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and seek* God. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD, Psal. xiv. 2, 4. Understand, ye brutish among the people: and ye fools,

when will ye be wise? xciv. 8. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge, 22. For that they hated knowledge, and did not choose the fear of the LORD. They would none of my counsel: they despised all my reproof, 29, 30. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive, Matt. xiii. 13, 14. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side, 19. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another, Tit. iii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[b] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me, Job xxi. 15, 16. For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts, Isa. ix. 13. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD, xxxi. 1. Seek ye the LORD while he may be found, call ye upon him while he is near, lv. 6. I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, lxv. 1. And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this, Hos. vii. 10.

VER. 12.

Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

They [a] *are all gone out of the way, they are together* [b] *become unprofitable;* [c] *there is none that doeth good, no, not one.*

[a] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. They are all gone aside, they are *all* together become filthy; *there* is none that doeth good, no, not one, Psal. xiv. 3. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all, Isa. liii. 6. The way of peace they know not; and *there* is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace, lix. 8. For my peo-

ple have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

[b] And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day, Gen. i. 31. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, vi. 6, 7. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30. Which in time past was to thee unprofitable, but now profitable to thee and to me, Philem. 11.

[c] The fool hath said in his heart, *There* is no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good, Psal. liii. 1. For *there is* not a just man upon earth, that doeth good and sinneth not, Eccl. vii. 20. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 12, 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 13, 14. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning, Jam. i. 16, 17.

VER. 13.

Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.

[a] *Their throat* is *an open sepulchre*; [c] *with their tongues they have used deceit*; [b] *the poison of asps* is *under their lips:*

[a] For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre, Psal. v. 9. Their quiver *is* an open sepulchre, they *are* all mighty men, Jer. v. 16. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 27, 28.

[b] They flatter with their tongue, Psal, v. 9. The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things. Who have said, With our tongue will we prevail; our lips *are* our own: who is lord over us? xii. 3, 4. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good, xxxvi. 3. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully, lii. 2. My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword, lvii. 4. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness, Isa. lix. 3. And they bend

their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity, Jer. ix. 3—5. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. Even so the tongue is a little member, and boasteth great things. Behold how great a matter, a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, Jam. iii. 5—8.

[b]Their wine *is* the poison of dragons, and the cruel venom of asps, Deut. xxxii. 33. *Yet* his meat in his bowels is turned, *it is* the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him, Job xx. 14—16. They have sharpened their tongues like a serpent: adders' poison *is* under their lips: Selah, Psal. cxl. 3.

VER. 14.

Ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·

Whose [a]*mouth* is *full of cursing and bitterness:*

[a]His mouth is full of cursing, and deceit, and fraud: under his tongue *is* mischief and vanity, Psal. x. 7. *For* the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak, lix. 12. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him: As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones, cix. 17, 18. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 10.

VER. 15.

Ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

Their [a]*feet* are *swift to shed blood:*

[a]For their feet run to evil, and make haste to shed blood, Prov. i. 16. An heart that deviseth wicked imaginations, feet that be swift in running to mischief, vi. 18. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not: and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace, Isa. lix. 7, 8.

VER. 16.

Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

Destruction and misery are *in their ways:*

VER. 17.

Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

And [a]*the way of peace have they not known:*

[a]See on chap. i. ver. 7. clause 5.

VER. 18.

Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

There [a]*is no fear of God before their eyes.*

[a]And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake, Gen. xx. 11. The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes, Psal. xxxvi. 1. The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. By mercy and truth iniquity is purged: and by the

fear of the LORD *men* depart from evil, xvi. 6. Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long, xxiii. 17. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luke xxiii. 40.

VER. 19.

Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

Now we know that [a] *what things soever the law saith, it saith to them who are under the law:* [b] *that every mouth may be stopped,* [c] *and all the world may become guilty before God.*

[a] See on chap. ii. ver. 12. clause 2.

[b] God forbid: yea, let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, ver. 4. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, *even* his eternal power and Godhead; so that they are without excuse, i. 20. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things, ii. 1. He will keep the feet of his saints; and the wicked shall be silent in darkness: for by strength shall no man prevail, 1 Sam. ii. 9. So the poor hath hope, and iniquity stoppeth her mouth, Job v. 16. I know *it is* so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand, ix. 2, 3. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 42. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 63. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, Matt. xxii. 12, 13. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 9. That no flesh should glory in his presence, 1 Cor. i. 29.

[c] What then? Are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, ver. 9. For all have sinned, and come short of the glory of God, 23. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things, ii. 1. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 20.

Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Therefore [a] *by the deeds of the law* [b] *there shall no flesh be justified in his sight:* [c] *for by the law is the knowledge of sin.*

[a] See on chap. ii. ver. 12. clause 2.

[b] How then can man be justified with God? or how can he be clean *that is* born of a woman? Job xxv. 4. If thou, LORD, shouldest mark iniquities: O LORD, who should stand? Psal. cxxx. 3. And enter not into judgment with thy servant: for in thy sight shall no man living be justified, cxliii. 2.

[c] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead. For I was alive without the law once: but when the

commandment came, sin revived, and I died, Rom. vii. 7—9. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19.

VER. 21.

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν·

[a] *But now the righteousness of God without the law is manifested,* [b] *being witnessed by the Law and the Prophets;*

[a] See on chap. i. ver. 17. clause 1.
[b] See on Matt. xi. ver. 3.

VER. 22.

Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή·

Even the righteousness of God [a] which is *by faith of Jesus Christ unto all* [b] *and upon all them that believe:* [c] *for there is no difference:*

[a] For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. · *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith is reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had,* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith, Rom. iv. 3—13. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 20—22. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, v. 1. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

[b] See on Matt. xxii. ver. 11. clause 2.
[c] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, Rom. x. 12.

VER. 23.

Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ·

[a] *For all have sinned, and come short of the glory of God;*

[a] See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 24.

Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

[a] *Being justified freely by his grace* [b] *through the redemption that is in Christ Jesus:*

[a] See on Acts xv. ver. 11.
[b] See on Matt. xx. ver. 28. clause 3.

VER. 25.

Ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων·

Whom God hath * *set forth* to be [a] *a propitiation* [b] *through faith in his blood,*

[c] *to declare his righteousness* [d] *for* † *the remission of sins that are past, through the forbearance of God;*

* Or, *foreordained.* † Or, *passing over.*

[a] And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world, 1 John ii. 2. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, iv. 10.

[b] See on Mark xvi. ver. 16. clause 1.

[c] See on ver. 26. clause 1.

[d] See on Matt. vi. ver. 12. clause 1.

VER. 26.

Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

[a] *To declare,* I say, *at this time his righteousness: that he might be just,* [b] *and the justifier of him which believeth in Jesus.*

[a] *He is* the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he, Deut. xxxii. 4. A seed shall serve him; it shall be accounted to the LORD for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this,* Psal. xxii. 30, 31. Mercy and truth are met together; righteousness and peace have kissed *each other,* lxxxv. 10. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable, Isa. xlii. 21. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God, and a Saviour: *there is* none beside me, xlv. 21. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 8, 9. And they sing the song of Moses the servant of God, and the song of the LAmb, saying, Great and marvellous *are* thy works, Lord God Almighty: just and true *are* thy ways, thou King of saints, Rev. xv. 3.

[b] Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith, ver. 30. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, iv. 5. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth, viii. 33.

VER. 27.

Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη· Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως.

[a] *Where* is *boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

[a] What shall we say then that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness, Rom. iv. 1—3. And I will establish my covenant with thee; and thou shalt know that I *am* the LORD: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ezek. xvi. 62, 63. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 29—32. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 30, 31. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?* iv. 7. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; Tit. iii. 3—6.

VER. 28.

Λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.

[a] *Therefore we conclude that a man is justified by faith without the deeds of the law.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 29.

Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν·

[a] Is he *the God of the Jews only?* is he *not also of the Gentiles? Yes, of the Gentiles also:*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 30.

Ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

Seeing it is *one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

VER. 31.

Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

[a] *Do we then make void the law through faith? God forbid:* [b]*yea, we establish the law.*

[a] See on Matt. v. ver. 17. clause 1.
[b] See on Matt. vii. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα;

What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

VER. 2.

Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.

For if Abraham were justified by works, he hath whereof *to glory; but not before God.*

VER. 3.

Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

For what saith the Scripture? [a] *Abraham believed God, and it was counted unto him for righteousness.*

[a] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness, Gen. xv. 5, 6.

VER. 4.

Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα·

Now to him that worketh is the reward not reckoned of grace, but of debt.

VER. 5.

Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

[a] *But to him that worketh not,* [b] *but believeth on him* [c] *that justifieth the ungodly,* [d] *his faith is counted for righteousness.*

[a] And *as for* thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple *thee;* thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee, polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live; yea, I said unto thee, *when thou wast* in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head, Ezek. xvi. 4—12. And you *hath he quickened,* who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 1—3.

[b] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24.

[c] For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 6—10. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy

garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Zech. iii. 3, 4.

[d] Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also; for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also, ver. 8—11. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore, Psal. cvi. 30, 31.

VER. 6.

Καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

Even as David also describeth [a] *the blessedness of the man,* [b] *unto whom God imputeth righteousness without works,*

[a] See on Matt. v. ver. 3. clause 1.
[b] See on chap. i. ver. 17. clause 1.

VER. 7.

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Saying, [a] *Blessed* are *they whose iniquities are forgiven, and whose sins are covered.*

[a] Blessed *is he whose* transgression *is* forgiven, *whose sin is* covered. Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 1, 2.

VER. 8.

Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

Blessed is the man to whom the Lord will not impute sin.

VER. 9.

Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.

Cometh *this blessedness then upon the circumcision* only, *or upon the uncircumcision also?* [a] *for we say that faith was reckoned to Abraham for righteousness.*

[a] See on ver. 5. clause 3.

VER. 10.

Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ.

How was it then reckoned? when he was in circumcision, or in uncircumcision? [a] *Not in circumcision, but in uncircumcision.*

[a] And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 6. And said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This *is* my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised, xvii. 9, 10.

VER. 11.

Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·

And he received the sign of circumcision, a seal of [a] *the righteousness of the faith which* he had yet *being uncircumcised:* [b] *that he might be the father of all them that believe, though they be not circumcised;* [c] *that righteousness might be imputed unto them also:*

[a] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, Rom. iii. 22.

[b] See ver. 16—18.

[c] See on chap. i. ver. 17. clause 1.

VER. 12.

Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

[a] *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which* he had *being* yet *uncircumcised.*

[a] See on Matt. iii. ver. 9. clause 3.

VER. 13.

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

[a] *For the promise, that he should be the heir of the world,* was *not to Abraham, or to his seed, through the law, but through* [b] *the righteousness of faith.*

[a] See on Matt. i. ver. 1. clause 3.

[b] See on verse 11. clause 1.

VER. 14.

Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·

[a] *For if they which are of the law* be *heirs, faith is made void, and the promise made of none effect:*

[a] I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain, Gal. ii. 21. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not a *mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith, iii. 18—24. For the law made nothing perfect; but the bringing in of a better hope *did;* by the which we draw nigh unto God, Heb. vii. 19.

VER. 15.

Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

[a] *Because the law worketh wrath: for where no law is,* there is *no transgression.*

[a] See on chap. ii. ver. 12. clause 2.

VER. 16.

Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν,

[a] *Therefore* it is *of faith,* [b] *that* it might be *by grace; to the end the promise might be sure to all the seed; not to that only which is of the law,* [c] *but to that also which is of the faith of Abraham; who is the father of us all,*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Acts xv. ver. 11.

[c] See on Matt. iii. ver. 9. clause 3.

VER. 17.

(Καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

(*As it is written,* [a] *I have made thee a father of many nations,*) [*] *before him whom he believed,* even *God,* [b] *who quickeneth the dead,* [c] *and calleth those things which be not, as though they were.*

[*] Or, *like unto him.*

[a] Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee, Gen. xvii. 5.

[b] See on John v. ver. 21. clause 1.

[c] But beloved, be not ignorant of this one thing, that one day *is* with

the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8.

VER. 18.

Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου.

Who against hope believed in hope, that he might become the father of many nations, [a] *according to that which was spoken, So shall thy seed be.*

[a] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be, Gen. xv. 5.

VER. 19.

Καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·

And being not [a] *weak in faith, he considered not his own body now dead, when he was about an hundred years old,*] *neither yet the deadness of Sarah's womb:*

[a] See on Matt. vi. ver. 30. clause 2.

VER. 20.

Εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ·

He [a] *staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

[a] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years, Luke i. 18.

VER. 21.

Καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.

And being fully persuaded that, what he had promised, he was able also to perform.

VER. 22.

Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[a] *And therefore it was imputed to him for righteousness.*

[a] See on ver. 3. and 5. clause 4.

VER. 23.

Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·

Now it was not written for his sake alone, that it was imputed to him;

VER. 24.

Ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,

[a] *But for us also, to whom it shall be imputed,* [b] *if we believe on him* [c] *that raised up Jesus* [d] *our Lord from the dead;*

[a] See on ver. 5. clause 4.

[b] See on ver. 5. clause 2.

[c] See on Acts ii. ver. 24. clause 1.

[d] See on Luke ii. ver. 11. clause 3.

VER. 25.

Ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

[a] *Who was delivered for our offences,* [b] *and was raised again for our justification.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished, 1 Cor. xv. 17, 18. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God, 1 Pet. i. 21.

CHAP. V.—VER. 1.

Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Therefore [a] *being justified by faith,* [b] *we have peace with God* [c] *through our Lord Jesus Christ:*

[a] See on Mark xvi. ver. 16. clause 1.

[b] For to be carnally minded is death, but to be spiritually-minded is life and peace, Rom. viii. 6. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things, x. 15. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Acquaint now thyself with him and be at peace, thereby good shall come unto thee:

Job xxii. 21. I will hear what God the LORD will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation *is* nigh them that fear him that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed *each other*, Psal. lxxxv. 8—10. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me, Isa. xxvii. 5. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever, xxxii. 17. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 18. *There is* no peace, saith the LORD, unto the wicked, 22. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, liv. 13. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands, lv. 12. And all things *are* of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled unto God, 2 Cor. v. 18—20. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, Jam. ii. 23. See also on on John xiv. ver. 27.

[c] For the wages of sin *is* death: but the gift of God *is* eternal life through Jesus Christ our Lord, Rom. vi. 23. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, Eph. ii. 7.

VER. 2.

Δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

By [a] *whom also we have access by faith* [b] *into this grace wherein we stand,* [c] *and rejoice in hope of* [d] *the glory of God.*

[a] In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. See also on John x. ver. 7.

[b] Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 9, 10. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is*

Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, 30—39. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand, xiv. 4. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 1, 2. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5.

[c] And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, ver. 5. For we are saved by hope: but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*, viii. 24, 25. Rejoicing in hope; patient in tribulation; continuing instant in prayer, xii. 12. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth; And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me, Job xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence *is* fulness of joy; and at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, xvii. 15. The wicked is driven away in his wickedness; but the righteous hath hope in his death, Prov. xiv. 32. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 6. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, vi. 18, 19. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though

now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls, 1 Pet. i. 3—9. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 1—3.

[d] To them, who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For all have sinned, and come short of the glory of God, iii. 23. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us, viii. 17, 18. Thou shalt guide me with thy counsel, and afterward receive me *to* glory, Psal. lxxiii. 24. His lord said unto him, Well done *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord, Matt. xxv. 21. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, iv. 17. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God, xxi. 3. Having the glory of God; and her light *was* like unto a stone most precious, even like a jasper-stone clear as crystal, 11. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, 23. And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever, xxii. 4, 5.

VER. 3.

Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν· εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται·

And not only so, [a] *but we glory in tribulations also*: [b] *knowing that tribulation worketh patience;*

[a] Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great *is* your reward in heaven; for so persecuted they the prophets which were before you, Matt. v. 10—12. Blessed are ye when men shall hate you, and when they shall separate you *from*

their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls, Acts ii. 41. Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities, 2 Cor. xi. 23—30. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iii. 13. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me, ii. 17, 18. My brethren, count it all joy when ye fall into divers temptations, Jam. i. 2. Blessed *is* the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, 12. But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall be the end of them that obey not the Gospel of God, iv. 16, 17.

[b] For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 10, 11. Knowing *this*, that the trying of your faith worketh patience, Jam. i. 3.

VER. 4.

Ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα·

And [a] *patience, experience,* [b] *and experience, hope:*

[a] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation, 2 Cor. i. 4—6. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the

Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, iv. 8—12. As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 9, 10. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him, Jam. i. 12. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, v. 10.

[b]And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight, Josh. x. 24, 25. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went after him, and smote him, and delivered *it* out of his mouth; and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said, Go, and the LORD be with thee, 1 Sam. xvii. 34—37. When the wicked, *even* mine enemies and my foes, came up on me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident, Psal. xxvii. 2, 3. When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and of praise, with a multitude that kept holyday. *Why* art thou cast down, O my soul? *and* why art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance, xlii. 4, 5. But I will hope continually, and will yet praise thee more and more, lxxi. 14. Now also, when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. Thy righteousness also, O God, *is* very high, who hath done great things: O God, who *is* like unto thee! *Thou*, which hath shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt, 18—24. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, 2 Cor. iv. 8—10. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may

not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever: Amen, 2 Tim. iv. 16—18.

VER. 5.

Ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

And [a] *hope maketh not ashamed;* [b] *because the love of God is* [c] *shed abroad in our hearts by the Holy Ghost, which is given unto us.*

[a] For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. Psal. xxii. 4, 5. Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it, Isa. xxviii. 15—18. They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. *But* Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, xlv. 16, 17. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD; for they shall not be ashamed that wait for me, xlix. 23. Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 5—8. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also, Christ shall be magnified in my body, whether *it be* by life or by death, Phil. i. 20. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. That by *two* immutable things in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, Heb. vi. 18, 19.

[b] Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 36, 37. But if any man love God, the same is known of him, 1 Cor. viii. 3. For this *is* the covenant that I will make with the house

of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, Heb. viii. 10—12. We love him because he first loved us, 1 John iv. 19.

[c] For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 14—17. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, 28. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up *as* among the grass, as willows by the water-courses. One shall say, I *am* the Lord's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel, Isa. xliv. 3—5. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness; and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, Ezek. xxxvi. 25—27. Who hath also sealed us and given us the earnest of the Spirit in our hearts, 2 Cor. i. 22. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord, iii. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, v. 22. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, iii. 16—19. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6.

VER. 6.

Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

For [a] *when we were yet without strength,* [b] *in due time* [c] *Christ died for the ungodly.*

[a] And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer, Lam. i. 6.

[b] But when the fulness of time was come, God sent forth his Son, made

of a woman, made under the law, Gal. iv. 4. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*, Heb. ix. 6. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

[c] See on Matt. xx. ver. 28. clauses 3, and 4.

VER. 7.

Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

For [a] *scarcely for a righteous man will one die;* [b] *yet peradventure for a good man* [c] *some would even dare to die.*

[a] Greater love hath no man than this, that a man lay down his life for his friends, John xv. 13. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren, 1 John iii. 16.

[b] A good man sheweth favour, and lendeth; he will guide his affairs with discretion, Psal. cxii. 5.

[c] Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 4. But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die, will they care for us, but now *thou art* worth ten thousand of us; therefore now *it is* better that thou succour us out of the city, 2 Sam. xviii. 3. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which *is* by the gate. And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this; *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three, xxiii. 15—18.

VER. 8.

Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

But God [a] *commendeth his love toward us,* [b] *in that, while we were yet sinners, Christ died for us.*

[a] Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, ver. 20, 21. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man,) iii. 3. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, ii. 7. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16.

[b] See on Matt. xx. ver. 28. clause 3.

VER. 9.

Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

Much more then [a] *being now justified by his blood,* [b] *we shall be saved from wrath through him.*

[a] Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time, his righteousness: that he might be just,

and the justifier of him which believeth in Jesus, Rom. iii. 24—26. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

[b] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, ver. 10. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified, 30. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life, John v. 24. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10.

VER. 10.

Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

For if, [a] *when we were enemies,* [b] *we were reconciled to God by the death of his Son,* [c] *much more, being reconciled, we shall be saved by his life.*

[a] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 20, 21.

[b] And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, ver. 11. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel, 2 Chron. xxix. 24. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house, Ez. xlv. 20. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgressiou, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 20—22. Wherefore in all things it behoved

him to be made like unto *his* brethren, that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 17.

[c] See on John x. ver. 28. clause 2.

VER. 11.

Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

And not only so, [a] *but we also joy in God, through our Lord Jesus Christ,* [b] *by whom we have now received the atonement.*

[a] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17. And Hannah prayed and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart, Psal. xxxii. 11. Rejoice in the LORD, O ye righteous, *for* praise is comely for the upright, xxxiii. 1. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God, xliii. 4. My meditation of him shall be sweet: I will be glad in the LORD, civ. 34. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King, cxlix. 2. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, Isa. lxi. 10. Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet will I rejoice in the LORD, I will joy in the God of my salvation, Hab. iii. 17, 18. And Mary said, My soul doth magnify the Lord, And my Spirit hath rejoiced in God my Saviour, Luke i. 46, 47. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe, Phil. iii. 1. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, 3. Rejoice in the Lord alway: *and* again I say, rejoice, iv. 4. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8.

[b] But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever, vi. 50—58. The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.

VER. 12.

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.

Wherefore, [a] as by one man sin entered into the world, [b] and death by sin; and so death passed upon all men, for that all have sinned.

[a] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, ver. 19. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat, Gen. iii. 6.

[b] For the wages of sin *is* death: but the gift of God *is* eternal life through Jesus Christ our Lord, Rom. vi. 23. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, Gen. ii. 17. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou *art*, and unto dust thou shalt return, iii. 19. And the LORD God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore, the LORD God sent him forth forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life, 22—24. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, Ez. xviii. 4. For since by man *came* death, by man *came* also the resurrection of the dead, 1 Cor. xv. 21. Then when lust hath conceived it bringing forth sin: and sin when it is finished bringeth forth death, James i. 15.

VER. 13.

Ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.

(*For [a] until the law, sin was in the world: [b] but sin is not imputed where there is no law.*

[a] If thou do well shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, Gen. iv. 7—11. And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart, vi. 5, 6. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth, 11, 12. And the LORD smelled a sweet savour: and the LORD said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living as I have done, viii. 21. But the men of Sodom *were* wicked, and sinners before the LORD exceedingly, xiii. 13. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know, xviii. 20, 21. And Er, Judah's first-born, was wicked in the sight of the LORD; and the LORD slew him, xxxviii. 7. And the thing which he did displeased the LORD: wherefore he slew him also, 10.

[b] Because the law worketh wrath: for where no law is, *there is* no transgression, Rom. iv. 15. The sting of death *is* sin, and the strength of sin *is* the law, 1 Cor. xv. 56. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law, 1 John iii. 4.

VER. 14.

Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ· ὅς ἐστι τύπος τοῦ μέλλοντος.

Nevertheless, [a] *death reigned from Adam to Moses,* [b] *even over them that had not sinned after the similitude of Adam's transgression,* [c] *who is the figure of him that was to come.*

[a] For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord, 21. And Cain talked with Abel his brother: and it come to pass when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8.

[b] For the creature was made subject to vanity, not willingly but by reason of him who hath subjected *the same* in hope, Rom. viii. 20. For we know that the whole creation groaneth and travaileth in pain together until now, 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. And it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead, xii. 29, 30. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left: and *also* much cattle? Jonah iv. 11.

[c] For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 21, 22. 45.

VER. 15.

Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.

But [a] *not as the offence, so also is the free gift.* [b] *For if through the offence of one* [c] *many be dead,* [d] *much more the grace of God* [c] *and the gift by grace,* which is *by one man Jesus Christ,* [f] *hath abounded unto many.*

[a] And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ, ver. 16, 17. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. lv. 8, 9. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10.

[b] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life, 18.

[c] See on John v. ver. 25.

[d] See on Acts xv. ver. 11.

[e] For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord, Rom. vi. 23. Thanks *be* unto God for his unspeakable gift. 2 Cor. ix. 15. But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: *and* he that hath not the Son of God hath not life, v. 11, 12.

[f] Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, ver. 20. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, Rev. vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, 14—17.

VER. 16.

Καὶ οὐχ ὡς δι᾽ ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων, εἰς δικαίωμα.

And not as it was *by one that sinned so* is *the gift*; [a] *for the judgment* was *by one to condemnation*, [b] *but the free gift* is *of many offences unto justification.*

[a] See on ver. 12.

[b] Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee, xliv. 22. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the *same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, Luke vii. 47—50. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was ex-

ceeding abundant, with faith and love, which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him, to life everlasting, 1 Tim i. 13—16.

VER. 17.

Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ.

For if [a] *by one man's offence death reigned by one;* [b] *much more they which receive abundance of grace, and of the* [c] *gift of righteousness,* [d] *shall reign in life by one Jesus Christ.)*

[a] See on ver. 12.

[b] For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 21, 22. As we have borne the image of the earthy, we shall also bear the image of the heavenly, 49. And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus, 1 Tim. i. 14.

[c] See on chap. i. ver. 17. clause 1.

[d] Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you, 1 Cor. iv. 8. If we suffer, we shall also reign with *him*; if we deny *him* he also will deny us, 2 Tim. ii. 12. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever, Amen, Rev. i. 6. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth, v. 9, 10. And I saw thrones, and they that sat upon them, and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy *is* he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 4—6. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 18.

Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς.

Therefore [a] *as by the offence of one* judgment came *upon all men to condemnation;* [b] *even so by the righteousness of one,* the free gift came *upon all men unto justification of life.*

[a] Wherefore as by one man sin entered into the word, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may

be stopped, and all the world may become guilty before God, iii. 19.

[b] But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15. 19. The same came for a witness to bear witness of the Light; that all *men* through him might believe, John i. 7. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizest, and all *men* come to him, iii. 26. And I, if I be lifted up from the earth, will draw all *men* unto me, xii. 32. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses, Acts xiii. 39. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one Mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 4—6. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ, 2 Pet. i. 1.

VER. 19.

Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

For as by one man's disobedience many were made sinners, [a] *so by the obedience of one shall many be made righteous.*

[a] Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 10—12. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 6.

VER. 20.

Νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. Οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·

Moreover [a] *the law entered that the offence might abound,* [b] *But where sin abounded, grace did much more abound.*

[a] For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commaudment, wrought in me all manner of concupiscence. For without the law sin was dead, Rom. vii. 5—8. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. But after that faith is come, we are no longer under a school-master, 25.

[b] What shall we say then? Shall we continue in sin, that grace may abound? Rom vi. 1. So Manasseh made Judah and the inhabitants of Jerusalem *to* err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh,

and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God, 2 Chron. xxxiii. 9—13. For thy name's sake, O LORD, pardon mine iniquity; for it *is* great, Psal. xxv. 11. Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool, Isa. i. 18. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 24, 25. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion, Jer. iii. 8—14. Who *is* a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little, Luke vii. 47. And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, xxiii. 39—43. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. To the praise of the glory of his grace wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward *us*, *in* all wisdom and prudence, Eph. i. 6—8. And you

hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), ii. 1—5. Who was before a blasphemer, and a persecutor; and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of] God our Saviour toward men appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7.

VER. 21.

Ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

That [a] *as sin hath reigned unto death,* [b] *even so might grace reign* [c] *through righteousness* [d] *unto eternal life* [e] *by Jesus Christ our Lord.*

[a] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, ver. 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, vi. 12. For sin shall not have dominion over you: for ye are not under the law, but under grace, 14. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, 16.

[b] And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 16, 17. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10.

[c] For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. For the promise, that he should be the heir of the world, *was* not to Abraham or to his seed through the law, but through the righteousness of faith, iv. 13. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness, viii. 10. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

[d] See on Matt. xix. ver. 16. clause 3.

[e] And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe

on the name of the Son of God, 1 John v. 11—13. See also on John vi. ver. 51. clause 5.

CHAP. VI.—VER. 1.

Τι οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

What shall we say then, [a] *shall we continue in sin that grace may abound?*

[a] What then? shall we sin, because we are not under the law but under grace? God forbid, ver. 15. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, ii. 4, 5. But if our unrighteousness commend the righteousness of God what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; Why yet am I also judged as a sinner? And not *rather,* (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, iii. 5—8. Do we then make void the law through faith? God forbid: yea, we establish the law, 31. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. For, brethren, ye have been called unto liberty, only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 2.

Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

God forbid. [a] *How shall we that are dead to sin* [b] *live any longer therein.*

[a] For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 5—11. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, vi. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

[b] For the love of Christ constraineth us; because we thus judge, that if

one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature, old things are passed away; behold, all things are become new, 2 Cor. v. 14—17. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 1—3.

VER. 3.

[a]Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν [b]Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

[a] *Know ye not that so many of us* [b] *as were baptized into Jesus Christ* [c] *were baptized into his death?*

[a] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ver. 16. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? vii. 1. Examine yourselves, whether ye be in the faith; prove your ownselves, know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates, 2 Cor. xiii. 5.

[b] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. For by one Spirit are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, 1 Cor. xii. 13. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[c] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, ver. 4, 5. Now if we be dead with Christ, we believe that we shall also live with him, 8. Else what shall they do which are baptized for the dead, if the dead rise not at all! Why are they then baptized for the dead? 1 Cor. xv. 29. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness *come* by the law, then Christ is dead in vain, Gal. ii. 20, 21. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 12, 13.

VER. 4.

Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Therefore we are buried with him by baptism into death: [a] *that like as Christ was raised up from the dead* [b] *by the glory of the Father,* [c] *even so we also should walk in newness of life.*

[a] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him, ver. 9. But if the Spirit of him that raised up Jesus from the dead dwell in you,

he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Eph. i. 19, 20. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, ii. 5, 6.

[b] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him, John ii. 11. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 19, 20. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God, xi. 40. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11.

[c] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, ver. 19. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not *in* the oldness of the letter, vii. 6. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God, xii. 1, 2. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 13, 14. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away, behold, all things are become new, 2 Cor. v. 17. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God, Gal. vi. 15, 16. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, 22—24. For ye were sometimes darkness, but now *are ye* light in the Lord; walk as children of light, v. 8. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. For this cause we also, since the day ye heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 9—12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body

of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead, ii. 11, 12. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, iii. 1—3. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a master in heaven, iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 4—9.

VER. 5.

Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

For [a] *if we have been planted together in the likeness of his death, we shall be also* in the likeness *of* his *resurrection.*

[a] Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 8—12. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 5, 6. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead, Phil. iii. 10, 11.

VER. 6.

Τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

Knowing this, [a] *that our old man is crucified with* him, [b] *that the body of sin might be destroyed,* [c] *that henceforth we should not serve sin.*

[a] I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. And they that are Christ's have crucified the flesh with the affections and lusts, v. 24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him, Col. iii. 9, 10.

[b] O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. In whom also ye are circumcised with the circum-

cision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

[c] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But now being made dead from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, vii. 25. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 4. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD, 2 Kings v. 17. O LORD our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name, Isa. xxvi. 13. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

VER. 7.

Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

For [a] *he that is dead is* * *freed from sin.*

* Or, *justified.*

[a] God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2. Now if we be dead with Christ, we believe that we shall also live with him, 8. O wretched man that I am! who shall deliver me from the body of this death? vii. 24. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, 1 Pet. iv. 1.

VER. 8.

Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ.

Now [a] *if we be dead with Christ, we believe that we shall also live with him:*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, ver. 3—5. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believed, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you, 2 Cor. iv. 10—14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, xiii. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain

shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thess. iv. 14—17. It is a faithful saying: for if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 11, 12.

VER. 9.

Εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.

Knowing that [a] *Christ being raised from the dead dieth no more;* [b] *death hath no more dominion over him.*

[a] Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, Acts ii. 24—26. Who is made, not after the law of a carnal commandment, but after the power of an endless life, Heb. vii. 16. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 25. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Rev. i. 8.

[b] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15.

VER. 10.

Ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

For in that he died, [a] *he died unto sin once:* [b] *but in that he liveth, he liveth unto God.*

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 26—28. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

[b] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, xiv. 7—9. For he is not a God of the dead, but of the living; for all live unto him, Luke xx. 38. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For, for this cause was the Gospel preached also to them that are dead, that they might be judged ac-

cording to men in the flesh, but live according to God in the Spirit, 1 Pet. iv. 6.

VER. 11.

Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Likewise [a] *reckon ye also yourselves to* [b] *be dead indeed unto sin,* [c] *but alive unto God* [d] *through Jesus Christ our Lord.*

[a] For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18.

[b] God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2.

[c] Being then made free from sin, ye became the servants of righteousness, ver. 18. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now *live* in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 3—5.

[d] For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord, ver. 23. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. To God only wise, *be* glory through Jesus Christ for ever. Amen, xvi. 27. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus, Eph. ii. 7. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ, iv. 7. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, iv. 11.

VER. 12.

Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·

Let [a] *not sin therefore reign in your* [b] *mortal body that ye should* [c] *obey it in the lusts thereof.*

[a] Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. But I see another law in my members, warring against the law of my mind, and bringeth me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? vii. 23, 24. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell, Numb. xxxiii. 55. And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them, Deut. vii. 2. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression, Psal. xix. 13. Order my steps in thy

word: and let not any iniquity have dominion over me, cxix. 133.

[b] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 11. For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, v. 4.

[c] Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live, viii. 13. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 14. *This* I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh, Gal. v. 16. And they that are Christ's, have crucified the flesh with the affections and lusts, 24. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 3. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, iv. 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 12. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, iii. 3. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. i. 14, 15. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts, iv. 1—3. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 15—17. These are murmurers, complainers, walking after their own lusts: and their mouth speaking great swelling *words*, having men's persons in admiration because of advantage, Jude 16.

VER. 13.

Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

Neither [a] *yield ye your members* as **instruments of unrighteousness unto sin: but* [b] *yield yourselves unto God,* [c] *as those that are alive from the dead, and your members* as *instruments of righteousness unto God.*

* Gr. *arms*, or, *weapons.*

[a] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death; or of obedience unto righteousness? ver. 16. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, 19. For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death, vii. 5. For I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 23. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid, 1 Cor. vi. 15. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell, Jam. iii. 5, 6. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members, iv. 1.

[b] I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. Now be ye not stiff-necked, as your fathers *were, but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God, Dan. iii. 28. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God, 2 Cor. viii. 5. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death, Phil. i. 20.

[c] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found, 32. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), Eph. ii. 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 14.

Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

For [a] *sin shall not have dominion over you:* [b] *for ye are not under the law, but* [c] *under grace.*

[a] See on Matt. v. ver. 8. clause 1.

[b] Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, Rom. vii. 4—11. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, Gal. iii. 23. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, iv. 4, 5. Tell me, ye that desire to be under the law, do ye not hear the law? 21. But if ye be led of the Spirit, ye are not under the law, v. 18.

[c] What then? shall we sin, because we are not under the law, but under grace? God forbid, ver. 15. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, iv. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. And if by grace, then, *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. xi. 6. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17.

VER. 15.

Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.

What then? [a] *shall we sin, because we are not under the law, but under grace? God forbid.*

[a] See on ver. 1.

VER. 16.

Οὐκ οἴδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

[a] *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;* [b] *whether of sin unto death, or of obedience unto righteousness?*

[a] See on John viii. ver. 34.

[b] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death, but the gift of God *is* eternal life through Jesus Christ our Lord, 19—23.

VER. 17.

Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

But [a] *God be thanked,* [b] *that ye were the servants of sin,* [c] *but ye have obeyed from the heart* [d] *that form of doctrine* * *which was delivered you.*

* Gr. *whereunto ye were delivered.*

[a] First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight, Matt. xi. 25, 26. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18.

[b] See on chap. iv. ver. 5. clause 1.

[c] See on chap. i. ver. 5. clause 3.

[d] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13.

VER. 18.

Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

Being then [a] *made free from sin, ye became the* [b] *servants of righteousness.*

[a] For sin shall not have dominion over you: for ye are not under the law, but under grace, ver. 14. O Lord, truly, I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid; thou hast loosed my bonds, Psal. cxvi. 16. I will run the way of thy commandments, when thou shalt enlarge my heart, cxix. 32. And I will walk at liberty: for I seek thy precepts, 45. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. And ye shall know the truth, and the truth shall make you free, John viii. 32. If the Son therefore shall make you free, ye shall be free indeed, 36. Art thou called *being* a servant? care not for it: but if thou mayest be free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant, 1 Cor. vii. 21, 22. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

[b] I speak after the manner of men because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin ye were free from righteousness, ver. 19, 20. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. O Lord our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name, Isa. xxvi. 13. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17.

VER. 19.

Ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

I [a] *speak after the manner of men* [b] *because of the infirmity of your flesh: for* [c] *as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even* [d] *so now yield your members servants to righteousness* [e] *unto holiness.*

[a] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man), iii. 5. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* con-

firmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

[b] We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, Rom. xv. 1. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, Heb. iv. 15.

[c] Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, ver. 13. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 2, 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them, Col. iii. 5—7. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of you, 1 Pet. iv. 2—4.

[d] Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, ver. 13.

[e] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, ver. 22.

VER. 20.

Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

For when ye were the servants of sin, ye were free * *from righteousness.*

* Gr. *to righteousness.*

VER. 21.

Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος.

[a] *What fruit had ye then in those things* [b] *whereof ye are now ashamed?* [c] *for the end of those things is death.*

[a] For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death, vii. 5. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, v. 10—13. Stolen waters are sweet, and bread eaten in secret *is* pleasant. But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell, ix. 17, 18. Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings, Isa. iii. 10. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, Gal. vi. 7, 8.

[b] And said, O my God, I am ashamed and blush to lift up my face

to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens, Ezra ix. 6. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth, Job xl. 4. Wherefore I abhor *myself*, and repent in dust and ashes, xlii. 6. Therefore the showers have been with-holden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed, Jer. iii. 3. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD, viii. 12. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim *is* my first-born, xxxi. 9. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I *am* the LORD. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 61—63. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 31, 32. O LORD, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O LORD to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee, Dan. ix. 7, 8. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt, xii. 2. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants, Luke xv. 17—19. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11.

[c] For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord, ver. 23. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, i. 32. Until I went into the sanctuary of God; *then* understood I their end, Psal. lxxiii. 17. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death, Prov. xiv. 12, and xvi. 25. Whose end *is* destruction, whose god *is* their belly, and *whose* glory *is* in their shame, who mind earthly things, Phil. iii. 19. Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the Gospel of God? 1 Pet. iv. 17. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

VER. 22.

Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

But [a] *now being made free from sin, and* [b] *become servants to God,* [c] *ye have your fruit unto holiness,* [d] *and the end everlasting life.*

[a] See on Matt. v. ver. 8. clause 1.

[b] See on chap. i. ver. 1. clause 2.

[c] See on Matt. vii. ver. 17. clause 1.

[d] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his! Num. xxiii. 10. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off, Psal. xxxvii. 37, 38. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear, Matt. xiii. 40. 43. And every one that hath forsaken houses, or bretbren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, xix. 29. And these shall go away into everlasting punishment; but the righteous into life eternal, xxv. 46. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice together, John iv. 36.

VER. 23.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

For [a] *the wages of sin* is *death;* [b] *but the gift of God* is *eternal life* [c] *through Jesus Christ our Lord.*

[a] See on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

[b] See on Matt. xix. ver. 16. clause 3.

[c] See on John vi. ver. 51. clause 5.

CHAP. VII.—VER. 1.

Ἢ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ;

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

VER. 2.

Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

For [a] *the woman which hath an husband is bound by the law to* her *husband so long as he liveth: but if the husband be dead, she is loosed from the law of* her *husband.*

[a] See on Matt. v. ver. 32. clause 2.

VER. 3.

Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς, μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου· τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

So then, if, while her *husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

VER. 4.

Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

Wherefore, my brethren, [a] *ye also are become dead to the law* [b] *by the body of Christ;* [c] *that ye should be married to another,* even *to him who is raised from the dead,* [d] *that we should bring forth fruit unto God.*

[a] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, ver. 6. For sin shall not have dominion over you; for ye are not under the law, but under grace, vi. 14. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, iii. 13. Blotting

out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20. See also on chap. vi. ver. 14. clause 2.

[b] See on Matt. xx. ver. 28. clause 3.

[c] See on John iii. ver. 29.

[d] See on Matt. vii. ver. 17. clause 1.

VER. 5.

Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

For when we were [a] *in the flesh, the* * *motions of sins,* [b] *which were by the law,* [c] *did work* [d] *in our members to* [e] *bring forth fruit unto death.*

* Gr. *passions.*

[a] See on John iii. ver. 6. clause 1.

[b] Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 20. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, v. 20. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

[c] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 8—13. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 15.

[d] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 23. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, vi. 13. I speak after the manner of men, because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness, 19. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members, Jam. iv. 1.

[e] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death, Rom. vi. 21. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

VER. 6.

Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

But [a] *now we are delivered from the law,* * *that being dead wherein we were held;* [b] *that we should serve in newness of spirit, and not* in *the oldness of the letter.*

* Or, *being dead to that.*

[a] See on ver. 4. clause 1.

[b] And shall not uncircumcision which is by nature, if it fulfil the law,

judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, ii. 27—29. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, vi. 4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, 11. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness, unto holiness, 19. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God, xii. 2. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ez. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new, v. 17. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, vi. 15. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And have put on the new *man*; which is renewed in knowledge after the image of him that created him, Col. iii. 10.

VER. 7.

Τί οὖν ἐροῦμεν; [a] Ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις.

What shall we say then? [a] Is *the law sin? God forbid. Nay,* [b] *I had not known sin, but by the law: for I had not known* * *lust, except the law had said,* [c] *Thou shalt not covet.*

* Or, *concupiscence.*

[a] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead, ver. 8. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, 11. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, 13. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

[b] For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, ver. 5. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 20. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true, and righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping

of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 7—12. I have seen an end of all perfection; *but* thy commandment *is* exceeding broad, cxix. 96.

[c] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's, Exod. xx. 17.

VER. 8.

Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

But [a] *sin, taking occasion by the commandment,* [b] *wrought in me all manner of concupiscence.* [c] *For without the law sin* was *dead.*

[a] For sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 11—13. Now then it is no more I that do it, but sin that dwelleth in me, 17. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20.

[b] But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 14, 15.

[c] Because the law worketh wrath: for where no law is, *there is* no transgression, Rom. iv. 15. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

VER. 9.

Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν·

For [a] *I was alive without the law once:* [b] *but when the commandment came,* [c] *sin revived,* [d] *and I died.*

[a] The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? Luke x. 25—29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, xv. 29. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 9—12. And he said, All these have I kept from my youth up, 21. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 5, 6.

[b] Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 19, 20. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me, Psal. xl. 12. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one *point* he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

[c] I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 21—23. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, viii. 7.

[d] Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law *is* the knowledge of sin, Rom. iii. 20.

VER. 10.

Ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.

And [a] *the commandment, which* was ordained *to life, I found* to be *unto death.*

[a] For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the LORD, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them, Ezek. xx. 11. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neigbbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live, Luke x. 27—29. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away, 2 Cor. iii. 7.

VER. 11.

Ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

For [a] *sin, taking occasion by the commandment,* [b] *deceived me, and by it slew* me.

[a] See on ver. 8. clause 1.

[b] He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? Isa. xliv. 20. The heart is deceitful above all things and desperately wicked; who can know it, Jer. xvii. 9. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. But be ye doers of the word and not hearers only, deceiving your own selves, Jam. i. 22. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain, 26.

VER. 12.

Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

Wherefore [a] *the law* is *holy; and* [b] *the commandment holy, and just, and good.*

[a] For we know that the law is spiritual: but I am carnal, sold under sin, ver. 14. Do we then make void the law through faith? God forbid: yea, we establish the law, iii. 31.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 2. And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day, Deut. iv. 8. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good, x. 12, 13. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, Neh. ix. 13. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true, and righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 7—12. Turn away my reproach which I fear; for thy judgments *are* good, cxix. 39. All thy commandments *are* faithful; they persecute me wrongfully; help thou me, 86. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, 127, 128. Righteous *art* thou, O LORD, and upright *are* thy judgments, 137. Thy word *is* very pure: therefore thy servant loveth it, 140. My tongue shall speak of thy word: for all thy commandments are righteous, 172. But we know that the law *is* good, if a man use it lawfully, 1 Tim. i. 8.

[b] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, ver. 7.

VER. 13.

Τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοὶ κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

Was [a] *then that which is good made death unto me? God forbid.* [b] *But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

[b] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment *which was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, ver. 8—11. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, Jam. i. 13. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, 15.

VER. 14.

Οἴδαμεν γὰρ, ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

For we know that [a] *the law is spiritual:* [b] *but I am* [c] *carnal,* [d] *sold under sin.*

[a] Thou shalt not avenge, nor bear any grudge against the children of

thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD, Lev. xix. 18. And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom, Psal. li. 6. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 22. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, 28. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

[b] For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not, ver. 18. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 22, 23. Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. My soul cleaveth unto the dust; quicken thou me according to thy word, Psal. cxix. 25. Surely I *am* more brutish than *any* man, and have not the understanding of a man, Prov. xxx. 2. Every word of God *is* pure; he *is* a shield unto them that put their trust in him, 5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of Hosts, Isa. vi. 5. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, lxiv. 5, 6. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: But say in a word, and my servant shall be healed, vii. 6, 7. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 11—14. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

[c] But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 23. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal; for whereas *there is* among you envying, and strife, and

divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3.

[d] O wretched man that I am! who shall deliver me from the body of this death? ver. 24. Thus saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities ye have sold yourselves, and for your transgressions is your mother put away, Isa. l. 1. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 3.

VER. 15.

Ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.

For [a] *that which I do I allow not: for* [b] *what I would, that do I not; but* [c] *what I hate, that do I.*

[a] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

[b] If then I do that which I would not, I consent unto the law that *it is* good, ver. 16. For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 19, 20. Iniquities prevail against me, *as for* our transgressions, thou shalt purge them away, Psal. lxv. 3. Blessed *are* the undefiled in the way, who walk in the law of the LORD. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded *us* to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, cxix. 1—6. I will run the way of thy commandments, when thou shalt enlarge my heart, 32. Behold, I have longed after thy precepts: quicken me in thy righteousness, 40. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us, 1 John i. 7, 8.

[c] *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good, Rom. xii. 9. He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil, Psal. xxxvi. 4. Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked, xcvii. 10. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; *it* shall not cleave to me, ci. 3. Through thy precepts I get understanding; therefore I hate every false way, cxix. 104. The fear of the LORD is to hate evil; pride, arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame, xiii. 5.

VER. 16.

Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

If then I do that which I would not, [a] *I consent unto the law that it is good.*

[a] Wherefore the law *is* holy: and the commandment, holy and just, and good, ver. 12. For we know that the law is spiritual: but I am carnal, sold under sin, 14. For I delight in the law of God after the inward man, 22. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, Psal. cxix. 127, 128.

VER. 17.

Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Now then [a] *it is no more I that do it, but* [b] *sin that dwelleth in me.*

[a] Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, ver. 20.

[b] For I know that in me (that is, in my flesh,) dwelleth no good thing:

for to will is present with me; but *how* to perform that which is good I find not, ver. 18. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 20. But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members, 23. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy! But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 5, 6.

VER. 18.

Οἶδα γὰρ, ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ (τοῦτ' ἔστιν ἐν τῇ σαρκί μου) ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐχ εὑρίσκω.

For I know [a] *that in me (that is,* [b] *in my flesh,) dwelleth no good thing:* [c] *for to will is present with me; but* how *to perform that which is good I find not.*

[a] See on Matt. vii. ver. 11. clause 1.
[b] See on John iii. ver. 6. clause 1.
[c] See on ver. 15.

VER. 19.

Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν, τοῦτο πράσσω.

For the good that I would I do not: but the evil which I would not, that I do.

VER. 20.

Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

VER. 21.

Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.

[a] *I find then a law, that, when I would do good, evil is present with me.*

[a] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? ver. 23, 24. For sin shall not have dominion over you: for ye are not under the law, but under grace, vi. 14. *There is,* therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 1—8. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin, John viii. 34. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

VER. 22.

Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·

For I delight in the law of God after [a] *the inward man:*

[a] For be is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day, 2 Cor. iv. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

VER. 23.

Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

But I see another law in my members, [a] *warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

[a] *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 11, 12. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? James iv. 1.

VER. 24.

Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

O wretched man that I am! who shall deliver me from * *the body of this death?*

* Or, *this body of death.*

VER. 25.

Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

I thank God [a] *through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

[a] See on John xiv. ver. 13. clause 2.

CHAP. VIII.—VER. 1.

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

[a] There is *therefore now no condemnation to them which are in Christ Jesus,* [b] *who walk not after the flesh, but after the Spirit.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God, ver. 12—14. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, Gal. v. 16, 17.

VER. 2.

Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

For [a] *the law of the Spirit of life in Christ Jesus* [b] *hath made me free* [c] *from the law of sin and death.*

[a] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified,) John vii. 38, 39. The letter killeth, but the spirit giveth life, 2 Cor. iii. 17.

[b] See on John viii. ver. 32. clause 2.

[c] See on chap. vii. ver. 21.

VER. 3.

Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί·

[a] *For what the law could not do, in that it was weak through the flesh, God sending* [b] *his own Son* [c] *in the likeness of sinful flesh, and* * *for sin,* [d] *condemned sin in the flesh:*

* Or, *by a sacrifice, for sin.*

[a] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, Rom. vii. 6. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been

by the law, Gal. iii. 21. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, Heb. vii. 19.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. xx. ver. 28. clauses 3, 4.

[d] See on chap. vi. ver. 6.

VER. 4.

Ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

[a] *That the righteousness of the law might be fulfilled in us,* [b] *who walk not after the flesh, but after the Spirit.*

[a] But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 22—24. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 25—27. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 21, 22.

[b] See on ver. 1. clause 2.

VER. 5.

Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.

[a] *For they that are after the flesh do mind the things of the flesh;* [b] *but they that are after the Spirit the things of the Spirit.*

[a] See on John iii. ver. 6. clause 1.

[b] See on John iii. ver. 6. clause 2.

VER. 6.

Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.

[a] *For to* *be carnally minded is death; but to* † *be spiritually minded is life* [b] *and peace.*

* Gr. *the minding of the flesh*: so ver. 7.

† Gr. *the minding of the spirit.*

[a] See on chap. vi. ver. 21. clause 3.

[b] See on chap. i. ver. 7. clause 5.

VER. 7.

Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται.

Because [a] *the* * *carnal mind* is *enmity against God:* [b] *for it is not subject to the law of God, neither indeed can be.*

* Gr. *minding of the flesh.*

[a] See on chap. i. ver. 30. clause 2.

[b] See on chap. vii. ver. 21.

VER. 8.

Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.

So then they that are [a] *in the flesh cannot please God.*

[a] See on John iii. ver. 6. clause 1.

VER. 9.

Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

[a] *But ye are not in the flesh, but in the Spirit,* [b] *if so be that the Spirit of God dwell in you.* [c] *Now if any man have not the Spirit of Christ, he is none of his.*

[a] See on John iii. ver. 6. clause 2.

[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. and 2 Cor. vi. 16. In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 22. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us, 2 Tim. i. 14. See also on John vii. ver. 39. clause 1.

[c] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, John iii. 6. So then they that are in the flesh cannot please God, viii. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that

Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, 1 John v. 20.

VER. 10.

Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

And if Christ be *in you,* [a] *the body* is *dead because of sin;* [b] *but the Spirit* is *life* [c] *because of righteousness.*

[a] See on chap. v. ver. 12. clause 2.

[b] See on John x. ver. 28. clause 2.

[c] See on chap. v. ver. 21. clause 3.

VER. 11.

Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

But if the Spirit of [a] *him that raised up Jesus from the dead dwell in you,* [b] *he that raised up Christ from the dead shall also quicken your mortal bodies* * *by* [c] *his Spirit that dwelleth in you.*

* Or, *because of.*

[a] See on Acts ii. ver. 24. clause 1.

[b] See on John v. ver. 21.

[c] See on ver. 9. clause 2.

VER. 12.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

VER. 13.

Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

[a] *For if ye live after the flesh,* [b] *ye shall die:* [c] *but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

[a] See on John iii. ver. 6. clause 1.

[b] See on chap. vi. ver. 21. clause 3.

[c] And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, Gal. v. 24, 25. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22, 23. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 5—9. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 14.

Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ.

For [a] *as many as are led by the Spirit of God,* [b] *they are the sons of God.*

[a] Teach me to do thy will; for thou *art* my God: thy Spirit *is* good; lead me into the land of uprightness, Psal. cxliii. 10. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlvi. 17. But if ye be led of the Spirit, ye are not under the law, Gal. v. 18. If we live in the Spirit, let us also walk in the Spirit, 25.

[b] See on Matt. v. ver. 9. clause 3.

VER. 15.

Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.

For ye have not received [a] *the spirit of bondage again to fear;* [b] *but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

[a] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37. Now when they heard *this,* they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Acts ii. 37. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 7. And deliver them who through fear of death were all their life-time subject to bondage, Heb. ii. 15. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love, 1 John iv. 18.

[b] See on Luke xv. ver. 22. clause 2.

VER. 16.

Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ.

[a] *The Spirit itself beareth witness* [b] *with our spirit,* [c] *that we are the children of God:*

[a] Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit, v. 5. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

[b] And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

[c] See on Matt. v. ver. 9. clause 3.

VER. 17.

Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

And if children, [a] *then heirs;* [b] *heirs of God, and joint-heirs with Christ;* [c] *if so be that we suffer with* him, *that we may be also glorified together.*

[a] See on Acts xx. ver. 32. clause 2.

[b] See on Matt. xxv. ver. 34. clauses 3, 4.

[c] See on Matt. v. ver. 10.

VER. 18.

Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

[a] *For I reckon that the sufferings of this present time* are *not worthy* to be compared [b] *with the glory which shall be revealed in us.*

[a] See on Matt. v. ver. 12. clauses 1, 2.

[b] See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 19.

Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

VER. 20.

Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι·

[a] *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected* the same *in hope,*

[a] And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat *of* it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art,* and unto dust shalt thou return, Gen. iii. 17—19. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed, v. 29. And God said unto Noah, The end of all flesh is come before me; for the earth is with filled with violence through them: and, behold, I will destroy them with the earth, vi. 13. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh, Isa. xxiv. 5—7. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end, Jer. xii. 4. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away, Hos. iv. 2, 3.

VER. 21.

Ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

VER. 22.

Οἴδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

For we know that * *the whole creation groaneth and travaileth in pain together until now.*

* Or, *every creature.*

VER. 23.

Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

And not only they, [a] *but ourselves also, which have the firstfruits of the Spirit,* [b] *even we ourselves groan within ourselves,* [c] *waiting for the adoption,* to wit, *the redemption of our body.*

[a] See on ver. 16. clause 1. and Luke xv. ver. 22. clause 2.

[b] For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, 2 Cor. v. 2—4. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears, vii. 5.

[c] Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 14. See also on Matt. xxii. ver. 30. clause 1.

VER. 24.

Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει;

[a] *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

[a] Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. The wicked is driven away in his wickedness: but the righteous hath hope in his death, Prov. xiv. 32. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 19, 20. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19.

VER. 25.

Εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

But if we hope for that we see not, then *do we with patience wait for* it.

VER. 26.

Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: [a] *but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

[a] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 27.

Ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

[a] *And he that searcheth the hearts knoweth what* is *the mind of the Spirit, * because he maketh intercession for the saints according to* the will of *God.*

* Or, *that.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 28.

Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

[a] *And we know that all things work together for good to them* [b] *that love God,* [c] *to them who are the called according to* his *purpose.*

[a] Therefore let no man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's, 1 Cor. iii. 21—23. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen *are* temporal, 2 Cor. iv. 15—18. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. xii. 11. My brethren, count it all joy when ye fall into divers temptations; Knowing *this,* that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, James i. 2—4.

[b] See on chap. v. ver. 5. clause 2.

[c] See on chap. i. ver. 6. clause 2.

VER. 29.

Ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

For [a] *whom he did foreknow,* [b] *he also did predestinate* [c] to be *conformed to the image of his Son,* [d] *that he might be the firstborn among many brethren.*

[a] God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; *and* I ordained thee a prophet unto the nations. Jer. i. 5. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

[b] According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ. 11, 12. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, 2 Tim. i. 9.

[c] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof,* Rom. xiii. 14. They are not of the world, even as I am not of the world, John xvii. 16. And for their sakes I sanctify myself, that they also might be sanctified through the truth, 19. And the glory which thou gavest me I have given them; that they may be one, even as

we are one, 22. And as we have borne the image of the earthy, we shall also bear the image of the heavenly, 1 Cor. xv. 49. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Eph. i. 4. And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 23, 24. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world, iv. 17.

[d] See on Matt. xii. ver. 50. clause 2.

VER. 30.

Οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

Moreover whom he did predestinate, [a] *them he also called:* [b] *and whom he called, them he also justified:* [c] *and whom he justified, them he also glorified.*

[a] See on chap. i. ver. 6. clause 2.
[b] See on chap. v. ver. 16. clause 2.
[c] See on Matt. xix. ver. 16. clause 3.

VER. 31.

Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

[a] *What shall we then say to these things? If God* be *for us, who* can be *against us?*

[a] See on John x. ver. 28. clauses 2, 3.

VER. 32.

Ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

[a] *He that spared not his* [b] *own Son,* [c] *but delivered him up for us all,* [d] *how shall he not with him also freely give us all things?*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on Matt. xx. ver. 28. clauses 3, 4.
[d] See on Matt. vi. ver. 33. clause 4.

VER. 33.

Εἰς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν·

Who shall lay any thing to the charge of [a] *God's elect?* [b] It is *God that justifieth.*

[a] See on Matt. xxiv. ver. 24. clause 4.
[b] See on chap. iii. ver. 26. clause 2.

VER. 34.

Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς, ὅς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is he that condemneth? [a] It is *Christ that died,* [b] *yea rather, that is risen again,* [c] *who is even at the right hand of God,* [d] *who also maketh intercession for us.*

[a] See on Matt. xx. ver. 28. clause 3.
[b] See on chap. iv. ver. 25. clause 2.
[c] See on Matt. xxii. ver. 44 clause 1.
[d] See on John xiv. ver. 16. clause 1.

VER. 35.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα;

Who shall separate us from the love of Christ? shall *tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

VER. 36.

Καθὼς γέγραπται· Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

As it is written, [a] *For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

[a] Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter, Psal. xliv. 22.

VER. 37.

Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Nay, [a] *in all these things we are more than conquerors* [b] *through him that loved us.*

[a] See on John x. ver. 28. clauses 2, 3.

[b] Without me ye can do nothing, John xv. 5.

VER. 38.

Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα,

For I am persuaded, that [a] *neither death, nor life,* [b] *nor angels, nor principalities, nor powers, nor things present, nor things to come.*

[a] For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's, Rom. xiv. 8. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, 1 Cor. iii. 22. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life or by death, Phil. i. 20.

[b] For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, ii. 15.

VER. 39.

Οὔτε ὕψωμα, οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

[a] *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

[a] See on John xx. ver. 28. clauses 2, 3.

CHAP. IX.—VER. 1.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, (συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ,)

[a] *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*

[a] See on chap. i. ver. 9. clause 1.

VER. 2.

Ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

[a] *That I have great heaviness and continual sorrow in my heart.*

[a] Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, Rom. x. 1. Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, xiii. 17. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city, Lam. ii. 12. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the LORD look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city, iii. 48—51. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 18.

VER. 3.

Ηυχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·

[a] *For I could wish that myself were* * *accursed from Christ for my brethren, my kinsmen according to the flesh:*

Or, *separated.*

[a] Yet now, if thou wilt forgive their sin— ; and if not, blot me, I pray thee, out of thy book which thou hast written, Exod. xxxii. 32.

VER. 4.

Οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι·

Who are Israelites ; [a] *to whom* pertaineth *the adoption,* [b] *and the glory,* [c] *and the* * *covenants,* [d] *and the giving of the law,* [e] *and the service of God,* [f] *and the promises ;*

* Or, *testaments.*

[a] See on chap. viii. ver. 23. clause 3.

[b] And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 8, 9. And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband :) 1 Sam. iv. 21. So that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord, 1 Kings viii. 11.

[c] See on Matt. i. ver. 1. clause 3.

[d] See on John i. ver. 17. clause 1.

[e] See on Matt. xxi. ver. 33. clause 2.

[f] See on Luke i. ver. 44.

VER. 5.

Ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Whose are *the fathers,* [a] *and of whom as concerning the flesh Christ* came, [b] *who is over all, God* [c] *blessed for ever.* [d] *Amen.*

[a] See on chap. i. ver. 3. clause 3.

[b] See on John i. ver. 1. clause 4. and v. ver. 19. clause 2.

[c] See on chap. i. ver. 25. clause 4.

[d] See on Matt. vi. ver. 13. clause 4.

VER. 6.

Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ.

Not as though the word of God hath taken none effect. [a] *For they* are *not all Israel, which are of Israel.*

[a] See on chap. ii. ver. 28.

VER. 7.

Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·

[a] *Neither, because they are the seed of Abraham,* are they *all children : but,* [b] *In Isaac shall thy seed be called.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman : in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called, Gen. xxi. 12.

VER. 8.

Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, λογίζεται εἰς σπέρμα.

That is, [a] *They which are the children of the flesh, these* are *not the children of God : but the children of the promise* [b] *are counted for the seed.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] A seed shall serve him ; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this,* Psal. xxii. 30, 31. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed,

and heirs according to the promise, Gal. iii. 26—29.

VER. 9.

Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.

[a] *For this* is *the word of promise, At this time will I come, and Sarah shall have a son.*

[a] And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him, Gen. xviii. 10. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 2.

VER. 10.

Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

And not only this; [a] *but when Rebecca also had conceived by one,* even *by our father Isaac;*

[a] And Isaac entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If *it be* so, why *am* I thus? And she went to inquire of the LORD. And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger, Gen. xxv. 21—23.

VER. 11.

Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,

(*For* the children *being not yet born, neither having done any good or evil,* [a] *that the purpose of God* [b] *according to election might stand,* [c] *not of works, but of him that calleth;*)

[a] The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand; That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This *is* the purpose that is purposed upon the whole earth; and this *is* the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back? Isa. xiv. 24—27. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it, xlvi. 10, 11. Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: *even* in him, In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9—11.

[b] Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 5—7. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10.

[c] See on chap. iii. ver. 27.

VER. 12.

Ἐρρήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

[a] *It was said unto her, The* * *elder shall serve the* † *younger.*

* Or, *greater.* † Or, *lesser.*

[a] See on ver. 10.

VER. 13.

Καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.

[a] *As it is written, Jacob have I loved, but Esau have I hated.*

[a] I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. i. 2, 3.

VER. 14.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο.

What shall we say then? [a] Is there *unrighteousness with God? God forbid.*

[a] See on John xvii. ver. 11. clause 2.

VER. 15.

Τῷ γὰρ Μωσῆ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

[a] *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

[a] And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19.

VER. 16.

Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

[a] *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

[a] See Gen. xxvii. 1—38. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, Isa. lxv. 1. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 13. See also on ver. 11. clause 2.

VER. 17.

Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

[a] *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

[a] And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16.

VER. 18.

Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

[a] *Therefore hath he mercy on whom he will* have mercy, [b] *and whom he will he hardeneth.*

[a] See on Matt. xx. ver. 15. clause 1.
[b] See on Matt. xiii. ver. 14.

VER. 19.

Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

VER. 20.

Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας οὕτως;

Nay but, O man, [a] *who art thou that* * *repliest against God? Shall the thing*

formed say to him that formed it, Why hast thou made me thus?

* Or, *answerest again*, or *disputest with God?*

[a] See on Matt. xx. ver. 13. clause 2. and Acts ix. ver. 5. clause 2.

VER. 21.

Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;

[a] *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

[a] But now, O LORD, thou *art* our Father: we *are* the clay, and thou our Potter; and we all *are* the work of thy hand, Isa. lxiv. 8. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make *it*. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant *it*: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, Jer. xviii. 3—10.

VER. 22.

Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

[a] What *if God, willing to shew* his *wrath*, [b] *and to make his power known*, [c] *endured with much longsuffering* [d] *the vessels of wrath* * *fitted to destruction*:

* Or, *made up.*

[a] Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God? Who will render to every man according to his deeds, Rom. ii. 4—6.

[b] See on ver. 17.

[c] See on chap. ii. ver. 4. clause 3.

[d] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9. See also on chap. i. ver. 18. clause 1.

VER. 23.

Καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν;

[a] *And that he might make known the riches of his glory on the vessels of mercy,* [b] *which he had afore prepared unto glory,*

[a] See on chap. ii. ver. 4. clause 2.

[b] O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord, Luke i. 17. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his*

kindness toward us through Christ Jesus, Eph. ii. 2—7. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, 10. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 11, 12. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work, 2 Tim. ii. 20, 21. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 24.

Οὓς καὶ ἐκάλεσεν, ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

[a] *Even us, whom he hath called,* [b] *not of the Jews only, but also of the Gentiles?*

[a] See on chap. i. ver. 6. clause 2.
[b] See on Matt. xii. ver. 18. clause 5.

VER. 25.

Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

[a] *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

[a] And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God, Hos. ii. 23. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 26.

Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

[a] *And it shall come to pass,* that *in the place where it was said unto them, Ye* are *not my people; there shall they be called the children of the living God.*

[a] And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hos. i. 10.

VER. 27.

Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ

ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

[a] *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

[b] And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land, Isa. x. 20—23.

VER. 28.

Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

For he will finish the * *work, and cut it short in righteousness: because a short work will the Lord make upon the earth.*

* Or, *account.*

VER. 29.

Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

[a] *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been us Sodoma, and been made like unto Gomorrha.*

[a] Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah, Isa. i. 9.

VER. 30.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

What shall we say then? [a] *That the Gentiles, which followed not after righteousness, have attained to righteousness,* [b] *even the righteousness which is of faith.*

[a] See on Matt. xii. ver. 18. clause 5.
[b] See on chap. iii. ver. 22. clause 1.

VER. 31.

Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε;

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

VER. 32.

Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

Wherefore? [a] *Because* they sought it *not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

[a] See on Matt. xix. ver. 20. clause 1.

VER. 33.

Καθὼς γέγραπται· Ἰδοὺ, τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

[a] *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence:* [b] *and whosoever believeth on him shall not be* * *ashamed.*

* Gr. *confounded.*

[a] See on Matt. xxi. ver. 42. clause 1.
[b] See chap. v. ver. 5. clause 1.

CHAP. X.—VER. 1.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν, ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν.

Brethren, [a] *my heart's desire and prayer to God for Israel is, that they might be saved.*

[a] See on chap. ix. ver. 2.

VER. 2.

Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.

For I bear them record that [a] *they have a zeal of God, but not according to knowledge.*

[a] And when they heard *it*, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, Acts xxi. 20. I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught

according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day, xxii. 3. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*, xxvi. 9, 10. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them, iv. 17.

VER. 3.

Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.

For they being ignorant of [a] *God's righteousness,* [b] *and going about to establish their own righteousness,* [c] *have not submitted themselves unto the righteousness of God.*

[a] See on chap. i. ver. 17. clause 1.

[b] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

[c] He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. Neither have we hearkened unto thy servants and prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him, Dan. ix. 6—9. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, Luke xv. 17—21.

VER. 4.

Τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

[a] *For Christ* is *the end of the law for righteousness* [b] *to every one that believeth.*

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 3, 4. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith, Gal. iii. 24. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy Ghost this signifying, That the way into the holiest of all was not yet made mani-

fest, while as the first tabernacle was yet standing. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in *once* into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 7—14. For the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 1—14.

[b] See on Mark xvi. ver. 16. clause 1.

VER. 5.

Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

[a] *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

[a] Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the LORD, Lev. xviii. 5.

VER. 6.

Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν.

But [a] *the righteousness which is of faith speaketh on this wise,* [b] *Say not in thine heart, Who shall ascend into heaven? (that is,* [c] *to bring Christ down* from above:)

[a] See on chap. iii. ver. 22. clause 1.

[b] For this commandment which I command thee this day, it *is* not hidden from thee, neither *is it* far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. xxx. 11, 12.

[c] See on John iii. ver. 13. clause 1.

VER. 7.

Ἢ, τίς καταβήσεται εἰς τὴν ἄβυσσον, τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

Or, [a] *who shall descend into the deep?* [b] *(that is, to bring up Christ again from the dead.)*

[a] Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? Deut. xxx. 13.

[b] See on Acts ii. ver 24. clause 1.

VER. 8.

Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν·

But what saith it? [a] *The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

[a] But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 14.

VER. 9.

Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

That [a] *if thou shalt confess with thy mouth the Lord Jesus,* [b] *and shalt believe in thine heart that God hath raised him from the dead,* [c] *thou shalt be saved.*

[a] See on Matt. x. ver. 32.
[b] See on Acts ii. ver. 24. clause 1.
[c] See on Mark xvi. ver. 16. clause 1.

VER. 10.

Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

For [a] *with the heart man believeth unto righteousness;* [b] *and with the mouth confession is made unto salvation.*

[a] See on John xvi. ver. 10. clause 1.
[b] See on Matt. x. ver. 32.

VER. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

[a] *For the Scripture saith, Whosoever believeth on him shall not be ashamed.*

[a] See on Matt. xxi. ver. 42. clause 1.

VER. 12.

Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

[a] *For there is no difference between the Jew and the Greek:* [b] *for the same Lord over all is* [c] *rich unto all that call upon him.*

[a] See on Acts x. ver. 35. clause 1.
[b] See on Luke ii. ver. 11. clause 3.
[c] See on chap. ii. ver. 4. clause 2.

VER. 13.

Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

[a] *For whosoever shall call upon the name of the Lord shall be saved.*

[a] See on Acts ii. ver. 21.

VER. 14.

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;

[a] *How then shall they call on him in whom they have not believed?* [b] *and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

[a] But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6.

[b] See on Matt. xxviii. ver. 19. clause 1.

VER. 15.

Πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά.

[a] *And how shall they preach, except they be sent? as it is written,* [b] *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!*

[a] See on Matt. ix. ver. 38. clauses 2, 3.

[b] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 17.

VER. 16.

Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the Gospel. [a] *For Esaias saith, Lord, who hath believed* * *our report.*

* Gr. *the hearing of us;* or, *our preaching.*

[a] Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1.

VER. 17.

Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

[a] *So then faith* cometh *by hearing, and hearing by the word of God.*

[a] See ver. 14. and on chap. i. ver. 16. clause 3.

VER. 18.

Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

But I say, Have they not heard? [a] *Yes verily, their sound went into all the earth, and their words* [b] *unto the ends of the world.*

[a] Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Psal. xix. 4.

[b] See on chap. i. ver. 8. clause 4.

VER. 19.

Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραήλ; πρῶτος Μωσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

But I say, [a] *Did not Israel know? First* [b] *Moses saith, I will provoke you to jealousy by* them that are *no people, and by a foolish nation I will anger you.*

[a] See on Matt. x. ver. 6. clause 1.

[b] They have moved me to jealousy with *that which is* not God: they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21.

VER. 20.

Ἡσαΐας δὲ ἀποτολμᾷ, καὶ λέγει· Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.

But Esaias is very bold, and saith, [a] *I was found of them that sought me not; I was made manifest unto them that asked not after me.*

[a] I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, Isa. lxv. 1.

VER. 21.

Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

But to Israel he saith, [a] *All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

[a] I have spread out my hands all the day unto a rebellious people, which walketh in a way *that* was not good, after their own thoughts, Isa. lxv. 2.

CHAP. XI.—VER. 1.

Λέγω οὖν· Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

I say then, Hath God cast away his people? [a] *God forbid.* [b] *For I also am an Israelite, of the seed of Abraham,* of *the tribe of Benjamin.*

[a] For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people, 1 Sam. xii. 22. Will the LORD cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth *his* promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah, Psal. lxxvii. 7—9. For the LORD will not cast off his people, neither will he forsake his inheritance: xciv. 14. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD, Jer. xxxi. 37. Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth, Hos. ix. 8, 9.

[b] See on Acts xxii. ver. 3.

VER. 2.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ, λέγων·

God hath not cast away [a] *his people which he foreknew. Wot ye not what the Scripture saith* * *of Elias? how he maketh intercession to God against Israel, saying,*

* Gr. *in Elias?*

[a] See on chap. viii. ver. 29. clause 1.

VER. 3.

Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου.

[a] *Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.*

[a] And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 1 Kings xix. 10.

VER. 4.

Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

But what saith the answer of God unto him? [a] *I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.*

[a] Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him, 1 Kings xix. 18.

VER. 5.

Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.

Even so then at this present time also there is [a] *a remnant* [b] *according to the election of grace.*

[a] See on chap. ix. ver. 27.

[b] See on chap. ix. ver. 11. clause 2.

VER. 6.

Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

And if by grace, [a] *then* is it *no more of works: otherwise grace is no more grace.* [b] *But if* it be *of works, then is it no more grace: otherwise work is no more work.*

[a] See on chap. iii. ver. 27.

[b] See on Acts xv. ver. 11.

VER. 7.

Τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τούτου οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν,

What then? Israel hath not obtained that which he seeketh for; [a] *but the election hath obtained it,* [b] *and the rest were* * *blinded.*

* Or, *hardened.*

[a] See on chap. ix. ver. 11. clause 2.

[b] See on Matt. xiii. ver. 14.

VER. 8.

(Καθὼς γέγραπται· Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν) ἕως τῆς σήμερον ἡμέρας.

[a] *(According as it is written, God hath given them the spirit of* * *slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*

* Or, *remorse.*

[a] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered, Isa. xxix. 10.

VER. 9.

Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

[a] *And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:*

[a] Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap, Psal. lxix. 22.

VER. 10.

Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

[a] *Let their eyes be darkened, that they may not see, and bow down their back always.*

[a] Let their eyes be darkened, that they see not; and make their loins continually to shake, Psal. lxix. 23.

VER. 11.

Λέγω οὖν· Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

I say then, [a] *Have they stumbled that they should fall? God forbid: but* rather [b] *through their fall salvation* is come *unto the Gentiles,* [c] *for to provoke them to jealousy.*

[a] Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves,* and live ye, 32. Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

[b] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying,* I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I go unto the Gentiles, xviii. 6. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxiv. 24—28.

[c] See on chap. x. ver. 19. clause 2.

VER. 12.

Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;

Now if the fall of them be *the riches of the world, and the* * *diminishing of them the riches of the Gentiles; how much more their fulness?*

* Or, *decay,* or, *loss.*

VER. 13.

Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω·

For I speak to you Gentiles, inasmuch [a] *as I am the apostle of the Gentiles, I magnify mine office:*

[a] See on Acts ix. ver. 15. clause 2.

VER. 14.

Εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.

If by any means I may provoke to emulation them which are *my flesh, and* [a] *might save some of them.*

[a] For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? 1 Cor. vii. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20.

VER. 15.

Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου· τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

[a] *For if the casting away of them* be *the reconciling of the world, what* shall *the receiving* of them be, *but life from the dead?*

[a] See on ver. 11. clause 2.

VER. 16.

Εἰ δὲ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

[a] *For if the firstfruit* be *holy, the lump* is *also* holy: [b] *and if the root* be *holy, so* are *the branches.*

[a] And the first of all the first-fruits of all *things;* and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that ye may cause the blessing to rest in thine house, Ezek. xliv. 30. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

[b] And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21.

VER. 17.

Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,

[a] *And if some of the branches be broken off, and thou,* [b] *being a wild olive tree, were graffed in* [a] *among them, and with them partakest of the root and fatness of the olive tree;*

Or, *for them.*

[a] See on Matt. iii. ver. 10. clause 4.

[b] Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, Eph. ii. 11—13.

VER. 18.

Μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.

[a] *Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

[a] See on chap. iii. ver. 27.

VER. 19.

Ἐρεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.

Thou will say then, The branches were broken off, that I might be graffed in.

VER. 20.

Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ·

Well; [a] *because of unbelief they were broken off,* [b] *and thou standest by faith.* [c] *Be not highminded, but fear:*

[a] See on ver. 11. clause 2.

[b] See on John viii. ver. 31.

[c] See on Acts ix. ver. 31. clause 1.

VER. 21.

Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσηται.

For if God spared not the natural branches, [a] take heed *lest he also spare not thee.*

[a] But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured,

and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5. See also on Matt. iii. ver. 10. clause 4.

VER. 22.

Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σε, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

[a] *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness,* [b] *if thou continue in* his *goodness:* [c] *otherwise thou also shalt be cut off.*

[a] *What* if God, willing to shew *his* wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles! Rom. ix. 22—24. See now that I, *even* I, *am* he, and *there* is no god with me: I kill, and I make alive; I wound, and I heal: neither is *there any* that can deliver out of my hand, For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii. 39—43. And when ye see *this* your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and *his* indignation toward his enemies, Isa. lxvi. 14.

[b] See on John viii. ver. 31.

[c] See on Matt. iii. ver. 10. clause 4.

VER. 23.

Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

[a] *And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.*

[a] I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? ver. 11, 12. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 15, 16.

VER. 24.

Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

[a] *For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural* branches, *be graffed into their own olive tree?*

[a] See on ver. 17. clause 2.

VER. 25.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; [a] *that* * *blindness in part is happened to Israel,* [b] *until the fulness of the Gentiles be come in.*

* Or, *hardness.*

[a] See on Matt. xiii. ver. 14.
[b] See on Luke xxi. ver. 24.

VER. 26.

Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

[a] *And so all Israel shall be saved:* [b] *as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

[a] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt, Isa. xi. 10—16. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; saith the LORD that hath mercy on thee, liv. 6—10. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me. Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD. A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God. Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel, Jer. iii. 17—23. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after. Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;

and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, XXX. 17—22. Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name: If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD, XXXI. 35—37. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul, XXXII. 37—41. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed, *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, XXXIII. 24—26. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them: I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD, Ezek. XXXIV. 22—31. And say unto them, Thus saith the Lord GOD, Behold, I will take the children

of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28. Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD, xxxix. 25—29. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. And I heard *him* speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places; In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever, xliii. 5—9. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion, Joel iii. 16—21. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God, Amos ix. 14, 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*. The nations shall see, and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear, because of thee. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 15—20. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather *them that are* sorrowful for the solemn assembly *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them. And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it* and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and *place* shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD, Zech. x. 6—12.

[b] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, Isa. lix. 20.

VER. 27.

Καὶ αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

[a] *For this* is *my covenant unto them, when I shall take away their sins.*

[a] As for me, this is my covenant

with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, Isa. lix. 21.

VER. 28.

Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.

[a] *As concerning the Gospel*, they are *enemies for your sakes*: [b] *but as touching the election*, [c] they are *beloved for the fathers' sakes.*

[a] See on ver. 11. clause 2.

[b] See on chap. ix. ver. 11. clause 2.

[c] If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land, Lev. xxvi. 41, 42. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people; But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii 7, 8. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day. x. 15. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations: Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant, Psal. cv. 8—10. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 19, 20.

VER. 29.

Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

[a] *For the gifts and calling of God* are *without repentance.*

[a] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6.

VER. 30.

Ὥσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ.

[a] *For as ye in times past have not* * *believed God, yet have now obtained mercy* [b] *through their unbelief*:

* Or, *obeyed.*

[a] See on ver. 17. clause 2.

[b] See on ver. 11. clause 2.

VER. 31.

Οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

Even so have these also now not * *believed, that through your mercy they also may obtain mercy.*

* Or, *obeyed.*

VER. 32.

Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

For God hath * *concluded them all in unbelief*, [a] *that he might have mercy upon all.*

* Or, *shut them all up together.*

[a] See on John i. ver. 7. clause 2.

VER. 33.

Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

O the depth of the riches both of the wisdom and knowledge of God! [a] *how unsearchable* are *his judgments, and his ways past finding out!*

[a] I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number, Job v. 8, 9. Which doeth great things past finding out, yea, and wonders without number, ix. 10.

Lo, these *are* parts of his ways; but how little a portion is heard of him! but the thunder of his power who can understand? xxvi. 14. Why dost thou strive against him? for he giveth not account of any of his matters, xxxiii. 13. Teach us what we shall say unto him: *for* we cannot order *our speech* by reason of darkness. Shall it be told him that I speak? If a man speak, surely he shall be swallowed up. And now *men* see not the bright light which *is* in the clouds; but the wind passeth and cleanseth them. Fair weather cometh out of the north: with God *is* terrible majesty. *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict, xxxvii. 19—23. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast, Psal. xxxvi. 6. Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known, lxxvii. 19. O LORD, how great are thy works! *and* thy thoughts are very deep, xcii. 5. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne, xcvii. 2. He hath made every *thing* beautiful in his time; also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end, Eccl. iii. 11.

VER. 34.

Τίς γὰρ ἔγνων νοῦν Κυρίου; ἢ τίς σύμ-ξουλος αὐτοῦ ἐγένετο;

For [a] *who hath known the mind of the Lord? or who hath been his counsellor?*

[a] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? Job xv. 8. Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? xxxvi. 22, 23. Who hath directed the Spirit of the LORD, or *being* his counsellor, hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Isa. xl. 13, 14. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*? Jer. xxiii. 18. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ, 1 Cor. ii. 16.

VER. 35.

Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθή-σεται αὐτῷ;

[a] *Or who hath first given to him, and it shall be recompensed unto him again?*

[a] If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxxv. 7. Who hath prevented me, that I should repay *him*? *whatsoever is* under the whole heaven is mine, xli. 11.

VER. 36.

Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

[a] *For of him, and through him, and to him,* are *all things:* [b] *to whom* be *glory for ever. Amen.*

[a] See on Acts iv. ver. 24. and xvii. ver. 28.

[b] To God only wise, *be* glory, through Jesus Christ, for ever. Amen, Rom. xvi. 27. Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: worship the LORD in the beauty of holiness, Psal. xxix. 1, 2. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength; Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts, xcvi. 7, 8. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake, cxv. 1. Let them give glory unto the LORD, and declare his praise in the islands, Isa. xlii. 12. To whom *be* glory for ever and ever. Amen. Gal. i. 5. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. Now unto God and our Father *be* glory for ever and ever. Amen, Phil. iv. 20. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honour and power everlasting. Amen, vi. 16. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen, 2 Tim. iv. 18. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 21. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, 2 Pet. iii. 18. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen, Jude 25. The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 10, 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four-*and*-twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen, vii. 10—12.

CHAP. XII.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

I beseech you therefore, brethren, by the mercies of God, [a] *that ye present your bodies a living sacrifice, holy,* [b] *acceptable unto God,* which is *your reasonable service.*

[a] See on chap. vi. ver. 13. clause 2.

[b] That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer, Psal. xix. 14. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 18. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 2.

Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

[a] *And be not conformed to this world:* [b] *but be ye transformed by the renewing of your mind,* [c] *that ye may prove what* is [d] *that good, and acceptable, and perfect, will of God.*

[a] Thou shalt not follow a multitude to *do* evil: Exod. xxiii. 2. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk

in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, iv. 4. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, ii. 20. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

[b] See on John iii. ver. 6. clause 2.

[c] O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him, Psal. xxxiv. 8. Proving what is acceptable unto the Lord, Eph. v. 10.

[d] Wherefore the law *is* holy; and the commandment holy, and just, and good, Rom. vii. 12. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple: The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes: The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether, Psal. xix. 7—9. (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Eph. v. 9.

VER. 3.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν, παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

For I say, [a] *through the grace given unto me, to every man that is among you,* [b] *not to think* of himself *more highly than he ought to think; but to think* * *soberly, according as God hath dealt to every man the measure of faith.*

* Or, *to sobriety.*

[a] See on chap. i. ver. 5. clause 1.

[b] Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear, Rom. xi. 20. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. *It* is not good to eat much honey; so *for men* to search their own glory *is not* glory. xxv. 27. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, xxvi. 12. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, Matt. xviii. 1—4. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?* 1 Cor. iv. 7. And lest I sbould be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I sbould he exalted above measure, 2 Cor. xii. 7. For if a man think himself to be something, when he is nothing, he deceiveth him-

self, Gal. vi. 3. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up, Col. ii. 18. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 5, 6.

VER. 4.

Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·

[a] *For as we have many members in one body, and all members have not the same office:*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς, ἀλλήλων μέλη.

[a] *So we,* being *many, are one body in Christ,* [b] *and every one members one of another.*

[a] For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread, 1 Cor. x. 17. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ, xii. 12. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 22, 23. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another, iv. 25. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body, v. 23. For his body's sake, which is the church, Col. i. 24. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, ii. 19.

[b] See on John xvii. ver. 11. clause 6.

VER. 6.

Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

[a] *Having then gifts differing according to the grace that is given to us,* [b] *whether prophecy,* let us prophesy *according to the proportion of faith;*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] See on 1 Cor. xiv. ver. 1. clause 3.

VER. 7.

Εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

[a] *Or ministry,* let us wait *on* our *ministering:* [b] *or he that teacheth, on teaching;*

[a] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.

[b] Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. And the servant of the Lord must not strive; but be gentle unto *all men,* apt to teach, patient, 2 Tim. ii. 24.

VER. 8.

Εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει. ὁ μεταδιδούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

Or he that exhorteth, on exhortation: [a] *he that* *giveth, let him do it †*with simplicity; he that* ruleth, *with diligence; he that sheweth mercy, with cheerfulness.*

* Or, *imparteth.* † Or, *liberally.*

[a] See on Matt. v. ver. 42. clause 1.

VER. 9.

Ἡ ἀγάπη, ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.

[a] Let *love be without dissimulation*

Abhor that which is evil; [b] *cleave to that which is good.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on John viii. ver. 31.

VER. 10.

Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. Τῇ τιμῇ ἀλλήλους προηγούμενοι.

[a] Be *kindly affectioned one to another* * *with brotherly love;* [b] *in honour preferring one another;*

* Or, *in the love of the brethren.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Matt. xx. ver. 26, 27.

VER. 11.

Τῇ σπουδῇ μὴ ὀκνηροί. Τῷ πνεύματι ζέοντες. Τῷ καιρῷ δουλεύοντες·

[a] *Not slothful in business; fervent in spirit;* [b] *serving the Lord;*

[a] Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, *and* gathered her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? *Yet* a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that travelleth, and thy want as an armed man, Prov. v. 6—11. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat, xiii. 4. He also that is slothful in his work is brother to him that is a great waster, xviii. 9. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*, xxii. 29. I went by the field of the slothful, and by the vineyard of the man void of understanding; And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered *it* well; I looked upon *it*, *and* received instruction. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come *as* one that travelleth; and thy want as an armed man, xxiv. 30—34. Whatsoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccl. ix. 10. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 25—29. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, 1 Thess. iv. 11. Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts xviii. 25. Epa-

phras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis, Col. iv. 12, 13..

[b] See on chap. i. ver. 1. clause 2.

VER. 12.

Τῇ ἐλπίδι χαίροντες. Τῇ θλίψει ὑπομένοντες. Τῇ προσευχῇ προσκαρτεροῦντες.

[a] *Rejoicing in hope*; [b] *patient in tribulation*: [c] *continuing instant in prayer;*

[a] See on chap. v. ver. 2. clause 3.

[b] See on chap. v. ver. 3. clause 1.

[c] See on Luke xviii. ver. 1.

VER. 13.

Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Τὴν φιλοξενίαν διώκοντες.

[a] *Distributing to the necessity of saints;* [b] *given to hospitality.*

[a] See on chap. xv. ver. 25.

[b] And he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat, Gen. xviii. 2—8. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat, xix. 1—3. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, v. 10. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares, Heb. xiii. 1, 2.

VER. 14.

Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

[a] *Bless them which persecute you: bless, and curse not.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 15.

Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.

[a] *Rejoice with them that do rejoice,* [b] *and weep with them that weep.*

[a] Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon

her sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb, Isa. lxvi. 10—14. And her neighbours and her cousins heard how the Lord hath shewed great mercy upon her; and they rejoiced with her, Luke i. 58. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek it diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 5—10. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all, 2 Cor. ii. 3. I joy, and rejoice with you all. For the same cause also do ye joy and rejoice with me, Phil ii. 17, 18. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

[b] But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother, Psal. xxxv. 13, 14. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, Jer. ix. 1. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him, John xiii. 33—36. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

VER. 16.

Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. Μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

[a] Be *of the same mind one toward another. Mind not high things, but* [*] *condescend to men of low estate.* [b] *Be not wise in your own conceits.*

[*] Or, *be contented with mean things.*

[a] Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus; That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you: but *that* ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind, ii. 2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord, iv. 2. Finally, *be ye*

all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous, 1 Pet. iii. 8.

[b] See on ver. 3. clause 2.

VER. 17.

Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

[a] *Recompense to no man evil for evil.* [b] *Provide things honest in the sight of all men.*

[a] See on Matt. v. ver. 39. clause 2.

[b] Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, 1 Thess. iv. 12. Abstain from all appearance of evil, v. 22.

VER. 18.

Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

[a] *If it be possible, as much as lieth in you, live peaceably with all men.*

[a] Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it, Psal. xxxiv. 13, 14. Blessed *are* the peacemakers: for they shall be called the children of God, Matt. v. 9. Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. Finally, brethren, farewel. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. Endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 3. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 13, 14. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 16—18. Let him eschew evil, and do good; let him seek peace, and ensue it, 1 Pet. iii. 11.

VER. 19.

Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ· ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Dearly beloved, [a] *avenge not yourselves, but* rather *give place unto wrath:* [b] *for it is written, Vengeance is mine; I will repay, saith the Lord.*

[a] See on Matt. v. ver. 39.

[b] To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, 43.

VER. 20.

Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

[a] *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

[a] If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. Prov. xxv. 21, 22. See also on Matt. v. ver. 44. clause 2.

VER. 21.

Μὴ νικῶ ὑπὸ τοῦ κακοῦ· ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

[a] *Be not overcome of evil, but overcome evil with good.*

[a] *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city, Prov. xvi. 32. Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

CHAP. XIII.—VER. 1.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

[a] *Let every soul be subject unto the higher powers.* [b] *For there is no power but of God: the powers that be are* * *ordained of God.*

* Or, *ordered.*

[a] And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously, Deut. xvii. 12, 13. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, Tit. iii. 1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 13—15. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8. See also on Matt. xxii. 21. clause 1.

[b] By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth, Prov. viii. 15, 16. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii. 21. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, iv. 32. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth, Rev. i. 5. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. and xix. 16.

VER. 2.

Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

VER. 3.

Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

[a] *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

[a] If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked, Deut. xxv. 1. The king's favour *is* toward a wise servant: but his wrath *is against* him that causeth shame, Prov. xiv. 35.

VER. 4.

Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔνδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

[a] *For he is the minister of God to thee for good.* [b] *But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of*

God, a revenger to execute *wrath upon him that doeth evil.*

[a] And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment, 2 Chron. xix. 6. These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king *is, there is* power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment, Eccles. viii. 2—5. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this? Jer. vi. 28, 29. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 1—4.

[b] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation, ver. 2.

VER. 5.

Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

[a] *Wherefore* ye *must needs be subject, not only for wrath, but also for conscience sake.*

[a] And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD, 1 Sam. xxiv. 5, 6. See also on ver. 1. clause 1.

VER. 6.

Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

VER. 7.

Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν.

[a] *Render therefore to all their dues: tribute to whom tribute* is due; *custom to whom custom;* [b] *fear to whom fear;* [c] *honour to whom honour.*

[a] See on Matt. xxii. ver. 17. clause 1. and ver. 21. clause 1.

[b] Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Eph. vi. 5. Honour all *men*. Love the brotherhood. Fear God. Honour the King. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward, 1 Pet. ii. 17, 18.

[c] Honour widows that are widows indeed, 1 Tim. v. 3. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, 17. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed, vi. 1. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7. See also on Matt. xv. ver. 4. clause 2.

VER. 8.

Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν

ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

[a] See on Matt. vii. ver. 12.

VER. 9.

Τὸ γάρ· οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

For this, [a] *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if* there be *any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

[a] See on Matt. xix. ver. 18, 19.

VER. 10.

Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

[a] *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

[a] Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 11.

Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

And that, [a] *knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

[a] See on Matt. xxv. ver. 5. clause 2.

VER. 12.

Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.

[a] *The night is far spent, the day is at hand:* [b] *let us therefore cast off the works of darkness,* [c] *and let us put on the armour of light.*

[a] Again, a new commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 8.

[b] The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 14—17. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats, Isa. ii. 20. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*, v. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 8, 9. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 5—7. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

[c] By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Cor. vi. 7. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi, 11—17. And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 10—15. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 13.

Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ·

[a] *Let us walk* * *honestly, as in the day;* [b] *not in rioting and drunkenness,* [c] *not in chambering and wantonness,* [d] *not in strife and envying.*

* Or, *decently.*

[a] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, Gal. v. 16. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, iv. 17—19. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, v. 8. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil, 15, 16. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample, iii. 16, 17. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 9. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, iv. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation, 1 Pet.

ii. 12. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 John ii. 6. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4.

[b] See on Matt. xxiv. ver. 49. clause 2.

[c] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 3—5.

[d] But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15. Let us not be desirous of vain glory, provoking one another, envying one another, 26. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work, Jam. iii. 14—16. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 1 Pet. ii. 1.

VER. 14.

Ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

[a] *But put ye on the Lord Jesus Christ,* [b] *and make not provision for the flesh, to* fulfil *the lusts* thereof.

[a] For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27.

[b] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 12, 13. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. And they that are Christ's have crucified the flesh with the affections and lusts, 24. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 5—8. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

CHAP. XIV. VER. 1.

Τὸν δὲ ἀσθενοῦντα τῇ πίστει, προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

Him that is [a] *weak in the faith* [b] *receive ye,* [c] *but not* * *to doubtful disputations.*

* Or, *to judge his doubtful thoughts.*

[a] Behold, thou hast instructed many, and thou hast strengthened the weak hands, Job iv. 3. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a

[f]earful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you, Isa. xxxv. 3, 4. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 11. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, Ez. xxxiv. 4. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment, 16. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. See also on Matt. xviii. ver. 6.

[b] Wherefore receive ye one another, as Christ also received us to the glory of God, Rom. xv. 7. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40—42. And whoso shall receive one such little child in my name receiveth me, xviii. 5. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Receive him therefore in the Lord with all gladness; and hold such in reputation, Phil. ii. 29. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed, 2 John 10. We therefore ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the Church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church, 3 John 8—10.

[c] For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind, ver. 2—5.

VER. 2.

Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

For one believeth [a] *that he may eat all things:* [b] *another, who is weak, eateth herbs.*

[a] See on Matt. xv. ver. 11. clause 1.

[b] Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth *is* damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, ver. 22, 23.

VER. 3.

Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

Let not him that eateth [a] *despise him that eateth not; and let not him which eateth not* [b] *judge him that eateth:* [c] *for God hath received him.*

[a] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ, ver. 10. But if thy brother be grieved with *thy*

meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died, 15. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak, 21. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matt. xviii. 10. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Luke xviii. 9. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13.

[b] See on Matt. vii. ver. 1.

[c] Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons, Acts x. 34. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, 44. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, xv. 8, 9.

VER. 4.

Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ. δυνατὸς γὰρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.

[a] *Who art thou that judgest another man's servant? to his own master he standeth or falleth.* [b] *Yea, he shall be holden up: for God is able to make him stand.*

[a] Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? Acts xi. 17. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4, 5. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Jam. iv. 11, 12.

[b] Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, ver. 3. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again, xi. 23. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also the heavens shall drop down dew. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 27—29. Hold up my goings in thy paths, *that* my footsteps slip not, Psal. xvii. 5. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous, Psal. xxxvii. 17. Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand, 24. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect

unto thy statutes continually, cxix. 116, 117. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Let *your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee, xiii. 5. Now unto him that is able to keep *you* from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Ὃς μὲν κρίνει ἡμέραν, παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω.

One man [a] *esteemeth one day above another: another esteemeth every day* alike. [b] *Let every man be fully* [*] *persuaded in his own mind.*

[*] Or, *assured.*

[a] But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years, Gal. iv. 9, 10. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-*days:* Which are a shadow of things to come: but the body *is* of Christ, Col. ii. 16, 17.

[b] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, ver. 14. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin, 23. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7. And through thy knowledge shall the weak brother perish, for whom Christ died? 11. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21.

VER. 6.

Ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ· ὁ ἐσθίων, Κυρίῳ ἐσθίει· εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ.

He that [*] *regardeth* [a] *the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for* [b] *he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

[*] Or, *observeth.*

[a] And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever, Exod. xii. 14. It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations, 42. And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field, xvi. 25. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD? Isa. lviii. 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did ye not eat *for yourselves*, and drink *for yourselves*? Zech. vii. 5, 6.

[b] See on Matt. xiv. ver. 19. clause 3.

VER. 7.

Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

For [a] *none of us liveth to himself, and no man dieth to himself.*

[a] For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living, ver. 9. What, know ye not that your body is the temple of the Holy

Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 19, 20. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. According to my earnest expectation and *my* hope, that in nothing I shall be asbamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain, but if I live in the flesh this *is* the fruit of my labour: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you, Phil. i. 20—24. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2.

VER. 8.

Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.

For whether we live, we live unto the Lord; and whether we die, [a] *we die unto the Lord:* [b] *whether we live therefore, or die, we are the Lord's.*

[a] This spake he, signifying by what death he should glorify God, John xxi. 19. For David, after he had served his own generation by the will of God, and was laid unto his fathers, and saw corruption, Acts xiii. 36. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, xx. 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me, 30. Who died for us, that, whether we wake or sleep, we should live together with him, 1 Thess. v. 10.

[b] Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, And ye are Christ's; and Christ is God's, 1 Cor. iii. 22, 23. But every man in his own order, Christ the firstfruits; afterward they that are Christ's at his coming, xv. 23. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 14—18. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 9.

Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

For to this end [a] *Christ both died and rose and revived, that he might be* [b] *Lord both of the dead and living.*

[a] Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 10—12. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, 2 Cor. v. 14. Looking unto Jesus the author and finisher of *our* faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

[b] See on Matt. xxviii. ver. 18.

VER. 10.

Σὺ δὲ τί κρίνεις ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? [a] *for we shall all stand before the judgment-seat of Christ.*

[a] See on John v. ver. 22.

VER. 11.

Γέγραπται γάρ· Ζῶ ἐγώ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

[a] *For it is written,* As *I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

[a] Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 22, 23.

VER. 12.

Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

[a] *So then every one of us shall give account of himself to God.*

[a] See on Matt. xii. ver. 36. and xviii. ver. 23. clause 2.

VER. 13.

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον.

Let us not therefore judge one another any more: but judge this rather, [a] *that no man put a stumbling-block or an occasion to fall in* his *brother's way.*

[a] See on Matt. xviii. ver. 6, 7.

VER. 14.

Οἶδα, καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

[a] *I know, and am persuaded by the Lord Jesus, that* there is *nothing unclean of itself:* [b] *but to him that esteemeth any thing to be* * *unclean, to him it is unclean.*

* Gr. *common.*

[a] See on Matt. xv. ver. 11. clause 1.

[b] And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, ver. 23. Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak, 1 Cor. viii. 7—9.

VER. 15.

Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε.

But if thy brother be grieved with thy *meat, now walkest thou not* * *charitably.* [a] *Destroy not him with thy meat for whom Christ died.*

* Gr. *according to charity.*

[a] And through thy knowledge shall the weak brother perish, for whom Christ died? 1 Cor. viii. 11.

VER. 16.

Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

[a] *Let not then your good be evil spoken of:*

[a] Abstain from all appearance of evil, 1 Thess. v. 22.

VER. 17.

Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

For [a] *the kingdom of God* [b] *is not meat and drink; but* [c] *righteousness,* [d] *and peace, and joy in the Holy Ghost.*

[a] See on Matt. iii. ver. 2. clause 2.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Matt. v. ver. 20.
[d] See on chap. v. ver. 1. clause 2.

VER. 18.

Ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

For [a] *he that in these things serveth Christ* [b] *is acceptable to God, and approved of men.*

[a] See on chap. i. ver. 1. clause 2.
[b] See on Acts x. ver. 35. clause 3.

VER. 19.

Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

[a] *Let us therefore follow after the things which make for peace,* [b] *and things wherewith one may edify another.*

[a] See on Matt. v. ver. 9. clause 1.
[b] Let every ono of us please his neighbour for his good to edification, Rom. xv. 2. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved, 1 Cor. x. 32, 33. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church, xiv. 12. Let all things be done unto edifying, 26. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thess. v. 11. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do*, 1 Tim. i. 4.

VER. 20.

Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

[a] *For meat destroy not the work of God.* [b] *All things indeed are pure;* [c] *but it is evil for that man who eateth with offence.*

[a] See on ver. 15.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Matt. xviii. ver. 6.

VER. 21.

Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

It is *good neither to eat flesh, nor to drink wine, nor* any thing *whereby thy brother stumbleth, or is offended, or is made weak.*

VER. 22.

Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

[a] *Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

[a] And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, Acts xxiv. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

VER. 23.

Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

[a] *And he that* * *doubteth is damned if he eat, because* he eateth *not of faith: for whatsoever* is *not of faith is sin.*

[a] Or, *discerneth, and putteth a difference between meats.*

[a] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, ver. 14. Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7.

CHAP. XV.—VER. 1.

Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.

[a] *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

[a] To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 14.

VER. 2.

Ἕκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

[a] *Let every one of us please* his *neighbour for* his *good to edification.*

[a] See on chap. xiv. ver. 19.

VER. 3.

Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά, καθὼς, γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ.

[a] *For even Christ pleased not himself; but, as it is written,* [b] *The reproaches of them that reproached thee fell on me.*

[a] And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*, Matt. xxvi. 39. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, John v. 30. Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour, xii. 27. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me, Psal. lxix. 9.

VER. 4.

Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν.

For [a] *whatsoever things were written aforetime were written for our learning,* [b] *that we through patience and comfort of the Scriptures might have hope.*

[a] But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, Rom. iv. 24, 25. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10. For the Scripture saith, whosoever believeth on him shall not be ashamed, x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure

word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Tim. ii. 19—21. See also on 1 Cor. x. ver. 6. clause 1.

[b] See on chap. v. ver. 2. clause 3.

VER. 5.

Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν.

Now [a] *the God of patience* [b] *and consolation* [c] *grant you to be likeminded one toward another* * *according to Christ Jesus:*

* Or, *after the example of.*

[a] The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. See also on Matt. xxiii. ver. 37. clause 3.

[b] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, vii. 6.

[c] See on John xiii. ver. 14, 15.

VER. 6.

Ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι, δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *That ye may with one mind and one mouth glorify God,* [b] *even the Father of our Lord Jesus Christ.*

[a] See on chap. xii. ver. 16. clause 1.

[b] See on Matt. vii. ver. 21. clause 4.

VER. 7.

Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.

[a] *Wherefore receive ye one another,* [b] *as Christ also received us* [c] *to the glory of God.*

[a] See on chap. xiv. ver. 1. clause 2.

[b] See on John vi. ver. 37. clause 3.

[c] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That we should be to the praise of his glory, who first trusted in Christ, 12. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power; That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ, 2 Thess. i. 11, 12.

VER. 8.

Λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων.

Now I say [a] *that Jesus Christ was a minister of the circumcision* [b] *for the truth of God, to confirm the promises* made *unto the fathers:*

[a] See on Matt. xv. ver. 24. clause 1.

[b] See on Luke i. ver. 54.

VER. 9.

Τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν· καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.

[a] *And that the Gentiles might glorify God for* his *mercy;* [b] *as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

[a] See on Matt. xii. ver. 18. clause 5.

[b] Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name, 2 Sam. xxii. 50. and Psal. xviii. 49.

VER. 10.

Καὶ πάλιν λέγει· Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

[a] *And again he saith, Rejoice, ye Gentiles, with his people.*

[a] Rejoice, O ye nations, *with* his people: for he will avenge the blood

of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii. 43.

VER. 11.

Καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

And again, [a] *Praise the Lord, all ye Gentiles; and laud him, all ye people.*

[a] O praise the LORD, all ye nations; praise him, all ye people, Psal. cxvii. 1.

VER. 12.

Καὶ πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

And again, Esaias *saith,* [a] *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

[a] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10.

VER. 13.

Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

Now [a] *the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

[a] See on chap. i. ver. 7. clause 5.

VER. 14.

Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

[a] *And I myself also am persuaded of you, my brethren,* [b] *that ye also are full of goodness, filled with all knowledge, able also to admonish one another.*

[a] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak, Heb. vi. 9.

[b] Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i. 8, 9. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8.

VER. 15.

Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ.

Nevertheless, brethren, I have written the more boldly unto you in some sort, [a] *as putting you in mind,* [b] *because of the grace that is given to me of God,*

[a] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers, 2 Tim. ii. 14. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance, 2 Pet. i. 12, 13.

[b] See on chap. i. ver. 5. clause 1.

VER. 16.

Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

[a] *That I should be the minister of Jesus Christ to the Gentiles,* [b] *ministering the Gospel of God,* [c] *that the* * *offering up of the Gentiles might be acceptable,* [d] *being sanctified by the Holy Ghost.*

* Or, *sacrificing.*

[a] See on Acts ix. ver. 15. clause 2.

[b] See on chap. i. ver. 1. clauses 3—5.

[c] See on chap. xii. ver. 1. clause 2.

[d] See on Matt. v. ver. 8. clause 1.

VER. 17.

Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.

[a] *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.*

[a] I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 16—18. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord, xii. 1. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be,* or *that* he heareth of me, 6. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, 11.

VER. 18.

Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ.

For I will not dare to speak of any of those things [a] *which Christ hath not wrought* [b] *by me,* [c] *to make the Gentiles* [d] *obedient, by word and deed.*

[a] See on Matt. x. ver. 1. clause 2.

[b] Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. And God wrought special miracles by the hands of Paul, xix. 11.

[c] But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure,* as though we reached not unto you; for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

[d] See on chap. i. ver. 5. clause 3.

VER. 19.

Ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

[a] *Through mighty signs and wonders, by the power of the Spirit of God;* [b] *so that from Jerusalem, and round about unto Illyricum,* [c] *I have fully preached the Gospel of Christ.*

[a] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But the manifestation of the Spirit is given to every man to profit withal; For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues, 1 Cor. xii. 7—10. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds, 2 Cor. xii. 12. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which

are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

[b] And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, Acts ix. 28, 29. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 26. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister, xiii. 4, 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down, 13, 14. They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 6, 7. And the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, 20, 21. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, 24, 25. And he went through Syria and Cilicia, confirming the churches, xv. 41. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony, xvi. 6—12. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, xvii. 1. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews, 10. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, 15, 16. After these things, Paul departed from Athens, and came to Corinth, xviii. 1. And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews, 18, 19. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples, 21—23. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, xix. 1. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, xx. 1, 2.

[c] *And* how I kept back nothing that

was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 20, 21.

VER. 20.

Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ·

[a] *Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should* [b] *build upon another man's foundation:*

[a] But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

[b] For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire, 1 Cor. iii. 9—15. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*; In whom all the building, fitly framed together, groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22.

VER. 21.

Ἀλλὰ, καθὼς γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

But as it is written, [a] *To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

[a] So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider, Isa. lii. 15.

VER. 22.

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

For which cause also [a] *I have been* * *much hindered from coming to you.*

* Or, *many ways*, or, *oftentimes.*

[a] See on chap. i. ver. 13. clause 1, 2.

VER. 23.

Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·

But now having no more place in these parts, [a] *and having a great desire these many years to come unto you;*

[a] See on chap. i. ver. 13. clauses 1, 2.

VER. 24.

Ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ· ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled * *with your* company.

* Gr. *with you*, ver. 32.

VER. 25.

Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ, διακονῶν τοῖς ἁγίοις.

[a] *But now I go unto Jerusalem to minister unto the saints.*

[a] And when he had gone over those parts, and had given them much exhortation, he came into Greece. And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia, Acts xx. 2, 3. Now after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult, xxiv. 17, 18. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me ou my journey whithersoever I go, 1 Cor. xvi. 1—6. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints, 2 Cor. viii. 1—4.

VER. 26.

Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

VER. 27.

Εὐδόκησαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσιν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

It hath pleased them verily; and their debtors they are. [a] *For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.*

[a] If we have sown unto you spiritual things, *is it a* great thing if we shall reap your carnal things? 1 Cor. ix. 11.

VER. 28.

Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

When therefore I have performed this, and have sealed to them this fruit, [a] *I will come by you into Spain.*

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

VER. 29.

Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.

[a] *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.*

[a] And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing, Ezek. xxxiv. 26. See also on chap. i. ver. 11. clause 2.

VER. 30.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, [a] *that ye strive together with me in your prayers to God for me;*

[a] Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf, 2 Cor. i. 11. Brethren pray

for us, 1 Thess. v. 25. Finally brethren pray for us, 2 Thess. iii. 1.

VER. 31.

Ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ· καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἰερουσαλὴμ, εὐπρόσδεκτος γένηται τοῖς ἁγίοις·

[a] *That I may be delivered from them that* * *do not believe in Judæa; and that my service which* I have *for Jerusalem may be accepted of the saints:*

* Or, *are disobedient.*

[a] And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, Acts xx. 22, 23.

VER. 32.

Ἵνα ἐν χαρᾷ ἐλθὼ πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

[a] *That I may come unto you with joy* [b] *by the will of God, and may with you be refreshed.*

[a] See on chap. i. ver. 12. clause 1.
[b] See on Acts xviii. ver. 21.

VER. 33.

Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

Now [a] *the God of peace be with you all. Amen.*

[a] For the same form of expression, see, Rom. xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.

CHAP. XVI.—VER. 1.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·

I commend unto you Phebe our sister, which is a servant of the church which is at [a] *Cenchrea:*

[a] And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow, Acts xviii. 18.

VER. 2.

Ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

[a] *That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

[a] See on chap. xiv. ver. 1. clause 2.

VER. 3.

Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ.

Greet [a] *Priscilla and Aquila, my helpers in Christ Jesus:*

[a] And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto him, Acts xviii. 2. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, 1 Cor. xvi. 19. Salute Prisca and Aquila, and the household of Onesiphorus, 2 Tim. iv. 19.

VER. 4.

Οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγω μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν.

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

VER. 5.

Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

Likewise [a] greet *the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.*

[a] See on Matt. xviii. ver. 20. clause 1.

VER. 6.

Ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

Greet Mary, who bestowed much labour on us.

VER. 7.

Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου, καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were [a] *in Christ before me.*

[*] See on John vi. ver. 56.

VER. 8.

Ἀσπάσασθε Ἀμπλίαν, τὸν ἀγαπητόν μου ἐν Κυρίῳ.

Greet Amplias my beloved in the Lord.

VER. 9.

Ἀσπάσασθε Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.

Salute Urbane, our helper in Christ, and Stachys my beloved.

VER. 10.

Ἀσπάσασθε Ἀπελλῆν, τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

Salute Apelles approved in Christ. Salute them which are of Aristobulus' [*] *houshold.*

[*] Or, *friends.*

VER. 11.

Ἀσπάσασθε Ἡρῳδίωνα, τὸν συγγενῆ μοῦ. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.

Salute Herodion my kinsman. Greet them that be of the [*] *houshold of Narcissus, which are in the Lord.*

[*] Or, *friends.*

VER. 12.

Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

VER. 13.

Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

Salute Rufus, [a] *chosen in the Lord, and his mother and mine.*

[*] See on Matt. xx. ver. 16. clause 2.

VER. 14.

Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and [a] *the brethren which are with them.*

[*] See on Matt. xxiii. ver. 8. clause 3.

VER. 15.

Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὄλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

VER. 16.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

[a] *Salute one another with an holy kiss.*
[b] *The churches of Christ salute you.*

[a] For the same form of expression see, 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.
[b] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 17.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.

Now I beseech you, brethren, [a] *mark them* [b] *which cause divisions* [c] *and offences contrary to the doctrine which ye have learned;* [d] *and avoid them.*

[a] Brethren, he followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 2 Thess. iii. 14.
[b] See on Acts xx. ver. 30. clause 1.
[c] See on Matt. xviii. ver. 7. clauses 1, 2.
[d] See on Matt. xviii. ver. 17. clause 2.

VER. 18.

Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

[a] *For they that are such serve not our Lord Jesus Christ,* [b] *but their own belly;*

[c] *and by good words and fair speeches deceive the hearts of the simple.*

[a] See on Matt. vi. ver. 24. clause 1.
[b] See on Matt. xxiv. ver. 49. clause 2.
[c] See on Matt. vii. ver. 15.

VER. 19.

Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

[a] *For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet* [b] *I would have you wise unto that which is good, and* * *simple concerning evil.*

* Or, *harmless.*

[a] See on chap. i. ver. 8. clause 3.
[b] See on Matt. x. ver. 16. clauses 2, 3.

VER. 20.

Ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

And [a] *the God of peace* [b] *shall* * *bruise* [c] *Satan under your feet shortly.* [d] *The grace of our Lord Jesus Christ be with you. Amen.*

* Or, *tread.*

[a] See on chap. xv. ver. 33.
[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15.
[c] See on Matt. iv. ver. 1. clause 4.
[d] See on chap. i. ver. 7. clause 7.

VER. 21.

Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

[a] *Timotheus my workfellow,* [b] *and Lucius,* [c] *and Jason,* [d] *and Sosipater, my kinsmen, salute you.*

[a] See on Acts xviii. ver. 5.
[b] Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Acts xiii. 1.
[c] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people, Acts xvii. 5.
[d] And there accompanied him into Asia, Sopater of Berea, Acts xx. 4.

VER. 22.

Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

I Tertius, who wrote this epistle, salute you in the Lord.

VER. 23.

Ἀσπάζεται ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἔραστος, ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

[a] *Gaius mine host, and of the whole church, saluteth you.* [b] *Erastus the chamberlain of the city saluteth you, and Quartus a brother.*

[a] And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4.
[b] See on Acts xix. ver. 22. clause 3.

VER. 24.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ be with you all. Amen.*

[a] See on chap. i. ver. 7. clause 7.

VER. 25.

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου.

[a] *Now to him that is of power to stablish you* [b] *according to my Gospel,* [c] *and the preaching of Jesus Christ,* [d] *according to the revelation of the mystery, which was kept secret since the world began,*

[a] See on chap. xiv. ver. 4. clause 2.
[b] See on chap. ii. ver. 16. clause 3.
[c] And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. For I de-

termined not to know any thing among you, save Jesus Christ, and him crucified, ii. 2. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5.

[d] But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

VER. 26.

Φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος·

But now is made manifest, and by the Scriptures of the prophets, [a] *according to the commandment of* [b] *the everlasting God,* [c] *made known to all nations for* [d] *the obedience of faith:*

[a] See on Matt. xxviii. ver. 19. clause 1. and 20. clause 1.

[b] See on chap. i. ver. 20. clause 3.

[c] See on Matt. xii. ver. 18. clause 5.

[d] See on chap. i. ver. 5. clause 3.

VER. 27.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

[a] *To God only wise,* be *glory through Jesus Christ for ever. Amen.*

[a] See on chap. xi. ver. 36. clause 2.

Written to the Romans from Corinthus, and sent *by Phebe servant of the church at Cenchrea.*

END OF THE EPISTLE TO THE ROMANS.

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